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CITIZENS OF A NEW CIVILIZATION

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My theme is almost prescribed for me by the circumstances of the critical times in which we are living. And my text is naturally Christ's words: "Take ye heed to yourselves" (Mark 13:9). For those words were spoken at a time of world crisis, when a new civilization was dawning, with new ideals and standards rooting in Christ's revolutionary sense of the value of every man. The counsel, therefore, was no crass exhortation to "look out for number one," but rather: Be sure that you possess the qualities that are needed in the new civilization, the qualities which will help to bring on that new civilization apace. Be citizens of a new civilization.

In like manner, we can hardly mistake the conviction that we, too, are now living at a world crisis, in the midst of a war incomparably the most terrible the world has ever seen, when great changes impend. A trained American historical scholar wrote me recently, "All my historical study convinces me that we are living through one of the crucially decisive ages in world history, and that old things are passing away and all things are becoming new."

Now, if anything like this be true, it mightily concerns all who have any care for humanity, any care for a better civilization, any care for some true realization of the kingdom of God on earth, that, so far as in them lies, the monstrous and heart-breaking price of this scientifically demoniacal war shall not have been paid in vain. We have no right to become calloused to the ugliness and frightfulness of this worst of wars, nor to the immeasurable toll it is demanding, in physical suffering and mental anguish on the part of both combatants and non-combatants—women and little children; in the dire maiming of body and mind for untold thousands—50,000 French soldiers, for example, blinded for life; in the blotting out of fathers and husbands and sons, until one becomes sick in the reckoning; nor this alone, but also—in the striking down of divinely endowed leaders in scientific investigation, in art and music and poetry, in every field of human endeavor and progress; in the slaughter of the choicest youth of all the belligerent nations, and of the small picked number of university trained men, from whom the leaders of the nations naturally come (11,000 such men have gone out from Oxford alone); in the brutalizing of men through the unexampled ferocity of the fighting; in the breaking down of national morals and international ideals; in the deliberate

nursing of national suspicions and hatreds not to be effaced in a generation.

Rightly to estimate that toll is to see that our generation must count itself bankrupt in both brains and morals, if it do not succeed in finding some better way to the settlement of questions between nations than by such a world-desolating war as that through which Europe is now passing.

Make real to yourselves a single count in the indictment of this war—the fearful slaughter of the choicest trained youth. Just because of this, the most threatening factor in the situation after the war is, that the direction of the nations is likely to remain so largely in the hands of comparatively old men, saturated with old notions, not ashamed to praise and glorify war, without large vision, and incapable of daring and genuinely humane ideals, who will assume that things must go on in much the same damning way, and will be contented to have it so. It was General Gordon who said: "England was never made by her statesmen. England was made by her adventurers." And upon this text one has written:

They sit at home and they dream and dally,

Raking the embers of long-dead years—

But ye go down to the haunted Valley,

Light-hearted pioneers.

They have forgotten they ever were young,

They hear your songs as an unknown tongue—

But the Flame of God through your spirit stirs,

Adventurers—O Adventurers!

It is a tragic thing that a continent's young leaders should be blotted out. For youth has sensitiveness and imagination and vision and faith and initiative and dynamic. And the world never needed these qualities so much as it needs them now. I make my appeal by right, therefore, today to youth, to trained youth, to American youth. For this undreamed-of slaughter of the youthful leaders of Europe lays on you a double load of responsibility.

I. And my first appeal is that you exercise the right of youth, and with all your souls believe in the possibilities of a new civilization, and throw your whole selves into the struggle for its on-coming. The one thing that may not be forgiven to youth is cynicism and stand-pattism. Are you to forget that the very meaning of the progress of civilization has been the replacing of the rule of violence by the reign of law? Because delicate questions of reason and justice cannot conceivably be settled by such an arbiter as force. And are you to as-

1916
17
sume that the race's ideal triumph along this line lie all in the past? Is this world crisis to bring no deep heart-searching to America as well as to Europe?

The disheartening thing to the lover of humanity in America just now is, that our vociferous advocates of preparedness give no evidence of seeing the possibility of a new civilization, or of caring for it. This is what so stirs any rational pacifist, as The New Republic says:

"What the pacifist sees is not a table of figures showing the military weakness of America. He sees a world in ruins, brought to its ruin by the very same kind of talk and calculation now being used so glibly by the advocates of preparedness. He sees that Europe thought in terms of rights, honor, armament, expansion, and the result horrifies him. He wishes to know whether we, too, are doomed to enter that same deadly circle of conscription, national assertion, diplomatic intrigue for which Europe is tortured. He says that the preparedness agitation is an old and bloody story, a hideous repetition of the very thing which prepared Europe for disaster. That is what inspires the pacifist, and that is why sneers leave him unmoved. He feels that there has got to be a new deal in the world, and it terrifies him to think that among those who are loudest for armament there is no hint of a better vision.

"Perhaps no better vision is possible, but the pacifist is not yet ready to admit that counsel of despair. What makes the whole preparedness movement hateful to him is that it has come to scorn a better vision. That is what makes the talk cold and alien to him. If he felt that American militarists were really rebellious against the system which has made this war, if he felt some response in them to the need of a more co-operative world, if he felt that in their hearts they cared above all other things for a different order among nations, his antagonism would be infinitely reduced."

But we may well hope that upon the sober heart of common humanity the lessons of this terribly desolating war are not to be lost; that its satanic ugliness and frightfulness, and its essential futility as well, will have been so unmistakably disclosed that no nation can rush lightheartedly into it again for selfish aggression; that the belligerents themselves will become so deathly sick of war that they will be planning at least for a far more permanent peace, and for the coming of a civilization worthy of such untold sacrifices as have been made.

Even the probable inconclusiveness of the struggle may be a ground of hope, as Mr. Wells argues:

"I believe that this war is going to end, not in the complete smashing up and subjugation of either side, but in a general exhaustion that will make the recrudescence of the war still possible, but very terrifying. The thought of war will sit like a giant over all human affairs for the next two decades. It will say to us all:

'Get your houses in order. If you squabble among yourselves, waste time, litigate, muddle, snatch profits and shirk obligations, I will certainly come again. I have taken all your men between eighteen and fifty, and killed and maimed such as I pleased—millions of them.

I have wasted your substance contemptuously. Now you have multitudes of male children between the ages of nine and nineteen running about among you, delightful and beloved boys. And behind them come millions of delightful babies. Of these I have scarcely smashed and starved a paltry hundred thousand perhaps. But go on muddling, each for himself and his parish, and his family, and none for all the world, go on in the old way, stick to your rights, stick to your claims, each one of you; make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come back again and take all that fresh harvest of life—all those millions that are now sweet children and dear little boys and youths—and I will squeeze it into red jam between my hands, and mix it with the mud of trenches and feast on it before your eyes, even more damnably than I have done with your grown-up sons and young men. And I have taken most of your superfluities already; next time I will take your barest necessities.' So—war; and in these days of universal education the great mass of people will understand plainly now that that is his message and intention. Men who cannot be swayed by the love of order and creation may be swayed by the thought of death and destruction."

To defeat, then, the giant's threat, and for the sake of a new and better civilization, "Take heed to yourselves." For if the world is not to lose this priceless opportunity for a great forward step in civilization, it will need every ounce of help from every unselfish man and woman, especially in America. For the energy and will of Europe will have been disastrously sapped.

II. And how can the lover of America help wishing that she may do something worthy of herself in this world crisis—may fully recognize the special obligations now resting upon America and America's youth. For this war already involves the larger part of the earth's surface, and America cannot help being mightily concerned in the outcome. She is the chief neutral. She is the chief and oldest republic, holding in peculiar degree the trust of the democratic ideal and trend. Almost alone among the nations she has been standing in some degree at least for the maintenance of international law. For our own life, and for the life of the world, we must join with other nations in seeking with all possible energy a great constructive issue out of the present collapse of civilization.

At one point in particular America has a great and unmistakable obligation in this devastating war. Americans can at least share generously by their gifts in the relief of the suffering and starving, and in the later reconstruction of European life. Look at the facts for a moment as set forth by the Federal Council of Churches: Three million destitute people in Belgium; two millions in northern France; five millions in Serbia "deprived of their living and of a chance to make it;" in Poland "eleven millions of homeless wandering peasants, mostly women and children;" a million Armenian refugees—the wreck of a whole nation. Facts like these plainly call for millions of dollars where thousands have been given. So far America, though enormously profiting at certain points by the war, has given only seven

cents per capita to Belgian relief, for example, while New Zealand besides bearing its own war burdens, has given a dollar and a quarter per capita. It is obvious that America has by no means yet measured up to her obligation here. Ambassador Morgenthau suggests five hundred millions as not more than could reasonably be expected from America. For our own life's sake we need to give greatly. Much of the enormous war profits ought to go to this work of relief and reconstruction. But many of us, who cannot give even in hundreds, should be sending a monthly gift for suffering humanity.

And when we are thinking of the larger interests of the world and of the kingdom of God, we cannot doubt that trained American youth must gird themselves to do what in them lies to make good the loss of the trained youth of the European nations.

Because, then, of these special obligations upon America and America's youth, once more it is to be urged: Be prepared with an adequate preparedness for a new age, to be citizens of the new dawning civilization.

III. Can we anticipate in some measure the demands of this new civilization and so learn the great lessons that God would teach us by this world-devastating war?

1. In the first place, the new age, we cannot doubt, will have a new sense of the inescapable grip of the laws of God in the life of nations, as well as of individuals. Be not deceived; God is not mocked: for whatsoever man or nation soweth, that shall man or nation also reap. To this all the belligerent nations bear witness, whether they will or no. This war has demonstrated that a nation cannot break its solemnly plighted word and not reap the reward of universal distrust; that it cannot sow frightfulness and not reap a growing barbarism; that it cannot sow the seed of an absolute national selfishness and not reap the harvest of the enmity of the nations. The two greatest glories of the war, the splendid way in which the colonies of Great Britain—especially South Africa—have come to the aid of the mother country, and the unshaken loyalty of German's working classes to the government—both alike go back to a fairly Christian regard for fairness and justice. Because on the whole England has been just and tolerant and generous in her dealing with her colonies; because the German government had given unmistakable evidence that it had been studying the needs of the laboring classes and paternally caring for them (even though absolutism was served thereby), these results could be. Both nations were reaping what they had sown.

In like manner, Germany's two greatest peaceful triumphs—the large measure of scientific leadership which was hers, and the enormous growth of her commerce—both go back in great degree to the painstaking practice of certain moral qualities, the patient willingness open-mindedly to master the facts, to learn the languages of the peoples whom they would serve, and to adjust to their needs and desires. This is not the entire explanation. There have been less noble reasons for Germany's commercial expansion, that are now reacting against her; but fundamental moral laws have been at work along both lines.

On the side of the Allies, that England has not been able to count upon her working classes as Germany has upon hers, it must be recognized, is the natural fruit of long neglect, and of lack of a just and comprehensive national policy for her laboring men. So, too, so friendly a critic of England as The Nation feels that it must say:

"It is a severe indictment of British policy in Ireland that ever since Cromwell's day there have been bands of Irishmen ready to risk all in striking at England. This inveterate and inherited national hatred, this settled and sullen distrust, this smouldering desire for wild and blind vengeance, are the bitter fruit of mistaken statesmanship, persisting through the centuries."

That almost alone among the belligerents, and at a time of supreme national peril, England has been able to do so little to restrict its liquor traffic, also is again the legitimate result of great abuses long continued. That France has been able to count upon the devoted loyalty of her colored troops, even of her pure blacks, is directly due to such considerate and friendly treatment as no other nation has equalled.

And that this war could come at all is evidence that the nations as a whole had not sown peace. They had not steadily and honestly and earnestly sought friendly relations, nor been willing to fulfill the conditions that make such friendly relations possible.

These are a few illustrations which tend to show that this war has been a daily demonstration, that nations as well as individuals may not escape the grip of the laws of God, but reap what they sow for good or for ill. That deep conviction should first of all characterize the new civilization that is to be. The new civilization we may trust, therefore, will be a humbled and repentant civilization.

2. Because it has a new sense of the grip of the laws of God in the life of nations, the new age will demand, in the second place, that there is just one road to national greatness—stern self-discipline in obedience to those laws, leading to a reinvigoration of the life of the nations, in its entire range, physical, political, economic, intellectual, moral and religious. For these ends we are to search our hearts here in America and to repent of our sins. Less than that is no true preparedness for the new age.

It is not creditable to America, in the first place, that degenerative diseases are sapping her life to a degree not true of the Scandinavian countries or even of England. Neither public nor private hygiene has done for us yet anything like what they may do. No spasmodic training in a few military camps will meet the physical need of the nation. It goes back to individual and community ideals, to many-sided self-control, to a passion for physical fitness and surplus nervous energy, and—it may not be forgotten—to just and humane economic conditions, not less. Are we willing to pay this price of national physical fitness?

This in turn demands a political reinvigoration, for failure here vitlates seeming success elsewhere. Are you satisfied that your nation's political leaders of both parties should appropriate two hundred and forty millions for increased armaments, and look not one pace beyond—take no single step to eliminate the mil-

lions of waste and graft in present army and navy conditions and in the pork-laden river and harbor and public buildings bills, and have no time or heart for social measures looking to an honester and juster and fairer America? Is there any evidence here that we are adequately facing a national crisis?

Even from the single standpoint of national defense are we fulfilling steadily, faithfully, thoughtfully, the conditions upon which we can count upon a united and devoted people? Is America giving her less favored classes great and constant reason to love her, and so calling out their undying devotion? Can this be true when fifty-one per cent of the families of America have an annual income of less than eight hundred dollars? Let us be certain that we insure a united and devoted people only when we lay deep and strong the foundations of economic and social justice for all classes.

But if America is to keep her democracy, she needs a radically different kind of army from that ordinarily conceived. Perhaps no one has better stated the ideal of such a new kind of army than President James A. B. Scherer, in his book on "The Moral Equivalent of War." Dr. Scherer thus states his plan:

"I believe in a working army. Make the present army and navy efficient, and then take a leaf from the wise little book of economical Switzerland. Under the civil control of the government why should we not organize upon the slopes of our mountains, in the wastes of the desert, and along the flood-threatened valleys great camps of a constructive army of peace, trained to the conservation of resources, inured to wholesome hardship, and drilled also sufficiently in military tactics, so that they would find a noble moral substitute for war in saving life and husbanding the bounty of nature, thus serving the state as 'soldiers of the common good,' yet ready also for defense whenever defense may be required? Not a dollar of their pay would be wasted, but every cent permanently invested. Use the present military posts as training schools for officers, convert your new army of experienced engineers into a great band of reservists after a limited service, substituting an earned home on reclaimed lands for a pension, and you have gone far toward solving our twofold national problem of conservation and defense."

And on the side of intellectual reinvigoration, are we content to have it true that one can count almost on the fingers of one hand the American political leaders and political journals that give evidence that they are thinking in world terms, and are thinking through in any adequate fashion the present problems of humanity?

This in turn all goes back to the necessity of a thorough reinvigoration of our moral spirit, and of our religious faith. God is sternly teaching the nations in these days. This war, in fact, is a kind of scientific demonstration and vindication of the teachings of Christ in the larger national and international problems. For no even decent civilization is possible, without at least some return to Christian principles—without truth and trust and co-operation. And no significant peace and greatly worth-while civilization can come without a deepening of our Christianity and such an hon-

est application of it to the nations as the world has never yet seen.

3. Such a moral and religious reinvigoration implies a third demand of the new age—a new grasp upon the principle of the organic view of truth and of human society. Truth comes by the honest interaction of many minds. And all human social values require a like co-operation. Scientific co-operation on an enormous scale has been forced upon the belligerents on both sides, and as already implied, is likely to be so forced after the war to a degree never before true. Within individual nations, and within allied groups of nations, the inevitable grip of the principle is already recognized and driven home. Is it for an instant conceivable that the application of the principle can stop there without inherent self-contradiction?

On the one hand, we may not go our antagonistic, wasteful, selfish ways with impunity, as individuals or communities or nations. We must scientifically co-operate—and to the limits of humanity. On the other hand, we need to secure the freest initiative and the fullest contribution from each individual and class and nation and civilization. No nation or civilization is so rich as to afford to blot out or to ignore the contributions of the rest.

Certainly no new civilization will be worthy the name, or command the loyalty of humanity that does not definitely seek to combine the gifts and graces of all the nations and civilizations, whether English or German or French or Austrian or Russian or Belgian or Japanese or Polish. It is inspiring to think that the conference of the representatives of the Allies at Paris, a month and a half ago, was "really a legislative parliament of eight nations," and dealt with many questions outside the war, such as an international patent office, laws concerning stock companies and business failures, and telegraph, telephone, and postal rates. The Allies thus afforded, as The Nation said, "An admirable example of how easy it is for the peoples of a large section of the globe to legislate in a parliament of nations. Who shall say that this gathering may not in the years to come be recognized as the first practical step towards a World Congress?" For the nations represented constitute, it is to be noted, more than one-half of both the total area and population of the globe. If co-operation on that scale is already possible, our faith should strengthen in co-operation of a still greater and more ideal sort.

4. What has already been said involves a fourth demand of the new age—that its civilization shall be frankly, definitely Christian, in a more consistent, thorough and deep-going fashion than any nation has yet achieved.

First of all, I cannot shake off the conviction that in this world-shaking war God is sifting out the true from the false Christianity. His "fan is in his hand and he will thoroughly cleanse his threshing floor." Once more "He is sifting out the hearts of men before his judgment seat." And it is being forced home upon the reasons and consciences of men today that a Christianity primarily theological, a Christianity primarily emotionally mystical, a Christianity primarily ceremonial, a Christianity that adopts God as a kind of national perquisite, and an Old Testament kind of Christianity—

have all alike failed to stand the test of these crucial days.

All these kinds of Christianity, in fact, have been readily harmonized in all the belligerent nations in this war with a bitterness and hatred and ferocity utterly un-Christlike. They simply are not Christian. The only kind of Christianity that can be said to have come out of this war unscathed is a Christianity that is a true reflection of the spirit and teachings of Christ, that is—consequently ethical through and through, not tribal but universal in its appeal, and with an ethics capable of application as truly to nations and national relations as to individuals and individual relations. The Christianity of the new civilization must certainly learn the lesson which Edith Cavell learned. It is an English humorist, Jerome K. Jerome, who wrote of her:

"The finest thing she did, not only for her country but for the men and women of all lands, was when she put aside all hatred, all bitterness. 'Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward any one.' We, too, are standing before God and eternity, and his judgment is awaiting us. For us, too, patriotism is not enough. Our victory must be not only over the Germans but over ourselves. We must have no hatred, no bitterness. By no other means will peace be 'conclusive'."

The Young Women's Christian Association of Boston has been having some international social gatherings during the year. At a recent gathering, some one asked, writes the secretary reporting, whether we could not sing something together.

"Why," I exclaimed, "how can we? There is no language all of us speak."

"But," suggested a French girl, "tunes are the same, and there ought to be a tune we all know, even if we have to sing different words."

"Everybody knows 'Holy Night,'" said a woman of large musical ability, born in Russia, of English and German parentage, with own cousins in each of the three armies.

She sat down at the piano and began to play the song. An American concert singer with a rare voice, invited in for the occasion, stood by her and led. One after another the others joined, till French, Swiss, German, Austrian, Belgian, Pole, Russian and Italian were all singing together the same message to the same music—but each in her own tongue.

If all start from Christ, the nations can come into harmony, even though each sings in its own tongue.

It should not be less clear that, if the new civilization is to be genuinely Christian, there must be in it an utter abandonment of the philosophy of the state as a law to itself and as above the claims of Christian morality. I believe that no issue in this terrifying war is so transcendent as this. For the possibilities for evil of this philosophy are simply limitless. Nothing can be so frightful, that this view cannot justify it. I do not see, therefore, how I can honestly discuss the problems of these crucial days and refuse to face this issue also. For, so far as I can see, this doctrine of the state is paganism pure and simple, and makes any nation avowing it intrinsically and just so

far, whether it will or not, an enemy of civilization, of mankind, of Christianity. It concerns every interest of humanity of every race, that this demoniacal philosophy of the state should perish beyond power of resurrection. It is not by accident that the most terrible expressions of hatred and of unmeasured arrogance, and that the most ruthless destruction of non-combatants, including the unspeakable Armenian massacre, have come from those powers that have more or less definitely avowed this philosophy of the state. There can be no conceivable peace between that philosophy and Christianity.

No, if Christianity be true and divine at all, the principles of Christ are applicable to nations as well as to individuals. As President Wilson puts it, "It is clear that nations must in the future be governed by the same high code of honor that we demand of individuals."—As an early step to that more Christian world that ought to be, some form of a League of Nations to Enforce Peace is probably imperative. America, as well as other nations, must give up the mad idea of armaments so gigantic as to defend herself in isolation against the world. She must definitely welcome such a creed and policy as President Wilson recently outlined:

"We believe these fundamental things:

"First, that every people has a right to choose the sovereignty under which they shall live . .

"Second, that the small states of the world have a right to enjoy the same respect for their sovereignty and for their territorial integrity that great and powerful nations expect and insist upon.

"And, third, that the world has a right to be free from every disturbance of the peace that has its origin in aggression and disregard of the rights of peoples and nations.

"So sincerely do we believe in these things that I am sure that I speak the mind and wish of the people of America when I say that the United States is willing to become a partner in any feasible association of nations formed in order to realize these objects and make them secure against violation."

But a Christian civilization cannot be satisfied simply to avoid war or to secure an abiding peace. It must look to great constructive co-operative enterprises, that shall bring in justice and righteousness and mutual helpfulness among all the nations; it must look, that is, to something like a genuine Parliament of the nations, to a true civilization of brotherly men. Christian men and women certainly must do more than accept this as an abstract goal. They must believe in it, and hold themselves pledged perpetually and sacrificially to back every practicable step toward that goal. Take heed, therefore, to yourselves, that you be ready to be citizens of this new civilization.

Members of the Graduating Class:

I use no idle words when I remind you today that you are completing your period of college study at a time of world crisis, when a new civilization impends. I am not anxious for our national physical safety. I am anxious for our moral life. I am anxious that America take a part worthy of her in that new civilization, and in bringing it to pass. That will depend most of all upon American youth. I bring back to you, therefore, once more Christ's challenge

at a like world crisis: "Take heed to yourselves."

First of all, with all your souls believe in the possibilities of the new civilization, and throw your whole selves into the struggle for its oncoming. Do not be cynics and standpatters.

In the second place, accept your special obligations as Americans today. Be intelligent, thoughtful, unselfish American citizens, with world vision, ashamed not to think in world terms, in terms of humanity. So thinking, you will remember that no generation, since the world began, has ever witnessed such a destruction of youthful leaders as has yours. That tragic fact lays hands of solemn consecration upon your heads in this hour.

In the third place, forecast with all the help you can obtain from the clearest-sighted and farthest-sighted social prophets of our time the demands of the new age, that you may dedicate yourselves wholly to them.

Be sure, therefore, first, that the new age will have a new sense of the inescapable grip of the laws of God in the life of nations as well as of individuals; and keep it in remembrance for your own nation, as you do what in you lies to guard her seed-sowing.

Be sure, second, that the nation that means to be ready to play its full part in the new civilization must with stern self-discipline thoroughly reinvigorate the whole range of its life—physical, political, economic, social, intellectual, moral and religious. The time for slovenliness of national life in any realm is gone. "Take heed to yourselves," therefore, for the higher glory of your own nation.

Be sure, third, that you keep your vision of the organic view of truth and of human society, and so preserve a lively sense of the value of the contribution of every man and class and nation and civilization, in that new dawning world of co-operating, mutually respecting nations.

Be sure, finally, that your Christianity is the Christianity of Christ, of no make-believe and ineffective type, but purged clean of shallowness, of hatred and of arrogance, capable of application to the whole life of nations no less than of individuals, and capable, above all, of the sacrificial spirit.

"He was shot, my last boy," said a French officer to Mr. Frank H. Simonds, "up near Verdun, in the beginning of the war. He did not die at once and I went to him. For twenty days I sat beside him in a cellar waiting for him to die. I bought the last coffin in the village that he might be buried in it and kept it under my bed. We talked many times before he died, and he told me all he knew of the fight, of the men about him and how they fell. My name is finished, but I say to you now that in all that experience there was nothing that was not beautiful."

Its beauty, young men and women, was the awful, the sanctifying, the consecrating beauty of self-sacrifice. Its terrible price the fathers and sons, the mothers and daughters, the age and youth of more than half the nations of the world are still steadily paying, in the name, they believe, of something more than a selfish patriotism. Is this sifting, searching world-

crisis to pass, and bring no like sacrificial baptism to your country and mine? This is our threatening danger. For its forefending, God grant you all the high beauty of sacrifice for the transcendent aims of the kingdom of God on earth. "Take heed to yourselves."

Baccalaureate Sermon for 1916.

ADVANTAGE OF PROBATION.

Probation, by exerting a helpful influence over those placed under the care of the probation officer, by changing their habits, associations and manner of life, and by securing the co-operation of their families and of other persons, reclaims offenders from evil ways and restores them to proper conduct.

Here is a specimen case. A young man twenty years old, who had broken into a grocery store in New York City, was convicted of burglary and was placed on probation. He had been a loafer and a member of a gang which spent its time chiefly in disorderly conduct and gambling. Several of his companions became convicts. The probation officer won his confidence, and induced him to go to work, to keep better hours and to associate with more desirable companions. Through the influence of the probation officer the man overcame his former habits and adopted habits of industry and proper conduct.

The man is now, seven years later, a law-abiding, useful citizen; is in a respectable business for himself, and provides a home for his mother.

Probation, by allowing offenders their liberty—provided they behave properly, spares them the disgrace and discouragement attached to imprisonment, and saves them from the harmful effects of being associated in confinement with tramps and criminals. Probation prevents breaking up families, and imposing upon innocent wives and children the hardship which would result from imprisoning their only bread-winner. Probation is especially desirable as a substitute for imprisonment in the case of young persons.

A man in Buffalo who abused his wife deserved punishment. To imprison him would have made his wife and eight children suffer through depriving them of his earnings; to compel him to pay a fine in one lump sum would also have been severe on his family. He was, therefore, placed on probation and required to pay a fine in instalments of twenty-five cents each week. This taught the man a lesson without harming his family.

Every community contains many men who, through laziness or willful neglect, fail to support their families. Such a man may live in comparative idleness, living, in large part, upon money earned by his wife or children. It is practically useless to send him to jail, for his family is then still left without his wages and in addition he becomes a public charge. It is also impracticable to fine him.

Under the probation system a non-supporting husband, who is not incorrigible, is required, under threat of imprisonment, to keep at work and to give his family a stated amount of money weekly. The probation officer, besides seeing that the payments are made, exerts his influence to adjust the domestic difficulties and to promote the family welfare.

THE BUILDING OF THE NATION

NICHOLAS MURRAY BUTLER

(Address delivered at the annual luncheon of the Associated Press, at the Waldorf-Astoria, New York.)

In this presence of men of affairs, so closely in touch with the movement of opinion all over the world, accustomed to guide, to express, to formulate it, there is nothing that I can possibly say that you do not already know. But I remember that it is out of the reflections of individuals, and out of their reaction to the changing course of events that first public opinion and then history is made.

If any significance be attached to what I shall briefly say in your presence, it can only be because it represents the attempt of one American who feels keenly the responsibility of his country and of its entire citizenship at this moment when the world stands at a crossroads in its path of progress. If we stand at that crossroads irresolute, paralyzed of word and will, history will have one story to tell. If we turn to the right and take the path that leads upward to new achievement and to lasting honor, it will have a very different story to tell. If we should turn to the left and follow the winding and rocky road that leads down to a darkening gloom—we know not where—history will have yet another record to make of the American people and of their capacity to represent civilization.

Leaders of Civilization.

It is just about twenty years ago since George Meredith, writing to The London Daily News, said that since the benignant outcome of the greatest of civil wars he had come to look upon the American people as the leaders in civilization. That is a proud and ennobling judgment, and we may well search our minds and our hearts to ascertain whether it be true, and whether we are competent for the high honor that so distinguished an observer of his kind proffered to us as his personal judgment.

The question which I ask in your presence this afternoon is this: Have we an American nation? If so, is that nation conscious of a unity of purpose and of ideals? If so, what is to be the policy of that nation in the immediate future?

It must not be forgotten that nations are comparatively new in human history. There were no nations in the ancient world. Men were grouped in empires, in races, as followers of a religion, as clansmen owing allegiance to a chief, but not in nations as we use the word. There were no nations until the dream of a universal political empire had passed away, until the stately magnificence of Rome had broken into a hundred fragments. It was then and only then that a new organizing force made itself felt in the thoughts and deeds of men.

This new consciousness of unity was in part the outgrowth of unity of race origin, in part the outgrowth of unity of language, in part the outgrowth of unity of institutional life, in part the outgrowth of unity of military and religious tradition. It seized hold of the minds of men in most practical fashion. The result is that from the time of the death of Charlemagne to the time of the present German Emperor the

history of the world is the history of nation-building and of the by-products of nation-building. A nation is scientifically defined as a population of an ethnic unity inhabiting a geographic unity under a common form of government. The exceptions are quite numerous enough to prove the rule.

As the centuries have followed one another it is not difficult to see how the several nations have endeavored to possess themselves of territory that is a geographic unit. They have sought natural boundaries, whether of high mountains, or of broad rivers, or of the sea itself. One war after another is to be explained in terms of a nation's definite purpose to possess itself of a geographic unity as its home. There has been by no means equal care taken by the nations to establish and to protect an ethnic unity. A strong people has usually felt confident that it could hold an alien element in subjection and yet preserve national integrity and unity of spirit. So one after another of the greater nations of the world has, in seeking for geographic unity, insisted on incorporating in its own body politic alien and often discordant elements and holding them in stern subjection. The examples are too familiar to be recited here.

Nemesis of Nation Building.

This process of nation-building has gone on until the nation has come to be conceived as an end in itself, as superior to law, to the conventions of morality, and to the precepts of religion. A form of patriotism has been developed all over the world which finds in the nation itself the highest human end. The logical result, and indeed the almost necessary result, of this type of thinking is the war which is now creeping over the world's civilization and destroying it with the sure pitilessness of an Alpine glacier.

This war is the nemesis of nation-building conceived as an end in itself. Unless a nation, like an individual, have some purpose, some ideal, some motive which lies outside of and beyond self-interest and self-aggrandizement, war must continue on the face of this earth until the day when the last and strongest man, superb in his mighty loneliness, shall look out from a rock in the Caribbean upon a world that has been depopulated in its pursuit of a false ideal, and be left to die alone with none to mourn or to bury him.

In the history of nations the story of our America has a place that is all its own. The American nation came into being in response to a clear and definite purpose. A theory of human life and of human government was conceived and put into execution on a remote and inaccessible part of the earth's surface. The moving cause of the American nation was the aspiration for civil and political liberty and for individual freedom which was already stirring in the minds of western Europe in the sixteenth and seventeenth centuries. This aspiration gained in force as the art of printing multiplied books and as the periodical press came into existence. The high-minded, the courageous, the venturesome were drawn across the wide

ocean toward the west, carrying with them for the most part the liberal ideas and the advanced thought that were steadily increasing their hold upon the people of western Europe. Great Britain, Holland, France were responding in steadily increasing measure to the same ideals that led the Puritan to Massachusetts Bay and the Cavalier to Virginia.

America Not Yet a Nation.

On this Atlantic shore distances were great and communication difficult. In addition there were social, economic and religious differences that kept the struggling colonists apart. The result was that there grew up here not a nation, but the material out of which a nation could be made. There is a sense, a deep and striking sense, in which the same remains absolutely true today. There is not yet a nation, but the rich and fine materials out of which a true nation can be made by the architect with vision to plan and by the builder with skill adequate to execute.

When a common oppression forced the separate colonists together they still sadly lacked that devotion to a unity higher than any of its component parts which would have saved so much loss and so much suffering during the days of revolution and of the first steps toward a National Government. An enormous step forward was taken when the National Government was built. In the adoption of the Constitution of the United States, the cornerstone was laid for one of the most splendid structures in all the history of nations. Then quickly followed sharp political divergence. There were those who would lay stress upon the new national unity; there were still more who thought it important to emphasize the separate elements out of which that unity had been composed. The judicial logic of Marshall and the convincing eloquence of Webster were the chief unifying and nation-building forces in the generation that followed. Meanwhile sharp differences of economic interest were manifesting themselves, and the fatal question of slavery pressed forward both as an economic and as a political issue. The new nation, which had already made such progress upon the foundations laid by the fathers, fell apart, and only after one of the most terrible and destructive of civil wars were the ruins of the disaster cleared away and the ground prepared for the next step in construction. Here again mistakes were made so numerous and so severe that the unifying and nation-building process was checked and held back for many years.

Then two new sets of separating and disintegrating forces began to make themselves strongly felt. First, the economic differences which must of necessity manifest themselves over so large and so diverse a territory now revealed themselves with new force—in part as a result of the industrial revolution and in part as a result of purely American conditions—as involving a class conflict between capital and labor. Soon there were signs that citizenship, with its compelling allegiance to the common weal, was to be subordinated in discouraging fashion, not once but often, to the immediate interests and policies of an economic class.

Echo of Old World Feuds.

Second, the immigration from other countries, which had been for a long time substantially homogeneous, became increasingly and rapidly heterogeneous. New nationalities, new languages, new racial affinities were drawn upon for the recruitment of the population of the United States. The hopes and the ambitions which 100 and 200 years before had been the peculiar property of the people of Western Europe had now spread far away to the East and to the South. With this heterogeneous immigration there came, in no inconsiderable measure, the echo of the Old World animosities and feuds and hates. These did not manifest themselves in any direct sense as anti-American, but they did manifest themselves with sufficient strength to deprive America of a unity of attitude, of feeling, and of policy in dealing with the international relations which every day grow in importance and in significance.

So it is that at this moment, with a world war raging about us and a Presidential campaign opening in front of us, with years full of fate stretched out for us to walk in, we are not sure of our national unity of thought and feeling and purpose because of the presence of disintegrating elements and forces which weaken our sense of unity at home and which deprive us of the influence abroad which attaches to unity at home. The grave problem before the American people today is that of completing the process of nation-building. It is the problem of setting our house in order. It is the problem of integrating America. It is the problem of subordinating every personal ambition, every class interest and policy, every race attachment, to the one dominant idea of an America free, just, powerful, forward-facing, that shall stand out in the history of nations as the name of a people who conceive their mission and their true greatness to lie in service to mankind. We are the inheritors of a great tradition. What poets and philosophers have dreamed, that we are trying day by day to do. Our stumblings, our blunders, our shortcomings are many; but if we keep our hearts clean and our heads clear he who a thousand years from now writes the history of liberty and justice and happiness among men will be able to tell to those far-off generations a proud story of the rise and influence of the American nation.

We find here everything which is needed for a great nation. The task before us today is to make it. The task before the American people is nothing more nor less than a speedy continuation, and, if it be practicable, the completion of the process of nation-building. It is the problem of the integration of America about those great fundamental principles and purposes which the very name America itself brings to our minds and which this flag stirs to expression on every lip.

Feel America in Our Hearts.

We know in our hearts what America means. The problem is to teach it to our fellows; to share with them an understanding and an appreciation of it; to unite with them in an expression of it. We wish to build a nation fit to serve; a nation that does not find its end in its own aggrandizement, however great that

be; a nation that cannot find its purpose complete in amassing all the wealth of Golconda, but that can only achieve its aim by carrying a message to mankind of what has been found possible on this continent. Saxon and Celt, Teuton and Slav, Latin and Hun, all are here not as aliens but as citizens; not as immigrants but as members of a body politic which is new in conception in human history, as it is new in its own thought of its high purpose. Can America integrate itself at this crisis; can it show that here is a nation which, out of various and varied ethnic elements, can be brought into a genuine unity by devotion to high principle and by moral purpose before the face of all mankind? Can we make an America that shall go down the corridors of time with a proud place on the pages of history?

We must remember that the greatest empires have fallen as well as risen. We must remember that the most powerful dynasties have passed away as well as come into existence. There is no reason to suppose that our America is going to escape the everlasting law of change. We know its history and its origin. We have seen its rise. We know its present state. Who can predict how many hundreds or thousands of years it will take before the forests will be felled and the streams will be dried, and this great fertile continent of ours, like the plains of ancient Iran where civilization began, will become a desert, fit only for the exploring parties of the archaeologist? When that time comes, what do we want to have written on the pages of history of those who lived for hundreds or perhaps thousands of years on this continent? What do we want to have said about the way in which America met the greatest crisis of the world's so-called modern history in 1916? Do we wish a nation weak, broken to pieces, irresolute, filled with conflicting and discordant voices, or do we wish for a nation unified, strong, sympathetic, and ready to respond to the cause of a common purpose to serve all humanity, even though the rest of humanity be at war with itself?

Opportunity Knocking.

The year 1916 is but one member of an infinite series. Countless aeons have gone before it and countless aeons will come after it. The physical forces of nature will go their way through indefinite time, performing their allotted functions, obeying their peculiar laws and undergoing those manifold changes and transmutations which make up the heavens and the earth. Not so with the reputation and the influence of a nation. Opportunity will not knock forever at any door. It is knocking now at the door of the American people. If they are able to rise to an appreciation of their own part in the world, of their own controlling principles and policies; if they are able to put aside every self-seeking, every distracting, every brutal appeal, then no one can tell what light may illumine the page on which the history of our nation will yet be written.

It is nearly sixty years since Abraham Lincoln in his debates with Senator Douglas made much use of the Scriptural saying that "a house divided against itself cannot stand;" and he added, "I do not expect the house will fall, but I do expect the house will cease to be divided." So Mr. President, I say today to this influential company of Americans, we do expect, every one of us, that our house will cease to be divided. We do expect that our America will come to full consciousness of its purpose; that the serene courage of Washington, the constructive genius of Hamilton, the keen human insight and sympathy of Jefferson, the patient wisdom of Lincoln, will not have been in vain in teaching us what our country is and may become. Shall we catch sight of that something higher than selfishness, higher than material gain, higher than the triumph of brute force, which alone can lead a nation up to those high places that become sacred in history, and from which influence descends in a mighty torrent, to refresh, to vivify and to inspire all mankind?

It is as true today as it was in ancient times, that where there is no vision the people perish. We can make an America with a vision. We cannot make it without.

Objection to Bible Reading in Schools Considered Calmly

Dr. Wilbur F. Crafts

Superintendent of the International Reform Bureau

It is most significant that Hebrew, Catholic and Protestant leaders have recently met together in conference on religious education, which has demonstrated not only that educators of these varied faiths can be trusted to behave as gentlemen when on common educational ground, but also that there is a large residuum of common principles on which and for which they can stand together.

The educational leaders of these three religious groups are generally agreed that because man is a threefold being, composed of body, mind and spirit, and because education is development, there can be no complete education without religion. But some of them straightway declare—most illogically it seems to the writer—that so far as the public schools

are concerned, education must wholly ignore religion, which would shut out "America," which is both a hymn and a prayer. It would be impossible to show at the same time the admissibility of that song-prayer and the inadmissibility of what has been twice adopted in great parliaments of religion as the Universal Prayer:

"Our Father, who art in heaven,
Hallowed be thy name."

Rabbi Hirsch led one day and Cardinal Gibbons on another in that prayer, from which a whole system of universal religion might be taught, though it is the American plan to repeat the prayer without comment, just as Bible selections have been read in American schools

"without comment" for nearly three hundred years.

It is often argued that there is nothing religious that is worth while on which Jews, Catholics and Protestants agree. The fundamental principles of Judaism, as given in the Jews' catechisms, are: God, Revelation, Immortality. They are too modest, for the Old Testament plainly has two other fundamental truths: **salvation of the individual and the nation through the Christ, that is, the Messiah, and altruism.** Will any one seriously claim that if there were schools where teachers could go no farther than the Old Testament, it would not be worth while to teach God, revelation, salvation, altruism and immortality? Many leading Jews all over the world also approve the ethics of Jesus as a great rabbi and prophet. And in a majority of American schools there is no objection to reading the life of Jesus, which, under American law and court decisions, may be read, at the discretion of the teacher, save in a few exceptional states.

Home and church should collaborate with the public school in developing the religious side of the child's nature; but from fifteen to twenty millions of children and youth, from five to twenty years of age, are not in any Sunday School, Protestant, Catholic or Hebrew; and most of these get no religious teaching anywhere, and, as a matter of fact, until there is a revolution in American customs, must get some religious development in the public schools or remain undeveloped in their moral nature, to the peril of the state, which is bound to give them moral education to prevent their development in vice and crime, and insure their development in good citizenship.

Many argue against **"religious teaching in public schools,"** and give the impression that there is something of personal exposition by the teacher, when the only thing in question is whether the American custom of **reading selections from the Bible "without comment"** shall be continued. This plain reading may be made effective teaching by due attention to selection and elocution. But a Christian Scientist would no more put his doctrinal views into reading the Nineteenth Psalm in school **"without comment,"** as American law and custom generally require or permit, than he would denaturize Washington's Farewell Address by reading it in school on Washington's Birthday. I have hunted the world for cases where teachers used their right to use the Bible in education for proselyting purposes, and have found not one authentic instance. If I found a hundred it would be only enough exceptions to prove the rule that public school teachers in these matters are quite as gentlemanly in observing proprieties as those of many faiths who meet as chaplains and Christian workers in the army and in prisons and asylums.

Bible reading in schools and colleges, when properly done, is far more than a mere ceremony; it is education at once in history, law, literature, art, ethics, civics and religion.

It is argued that a public school teacher can not spend even a little time in devotional exercises voluntarily, lest public funds may be improperly diverted to **"sectarian teaching,"** which is constitutionally prohibited; but to bar out the Bible and the universal prayer is not

neutrality, but rather it makes atheism the favored church of our **"Godless schools."**

It is argued that not only Jews and Catholics but atheists, however few, must be considered. The law does consider them all, in allowing any parent to withdraw his children from the devotional exercises. The courts held that to be a sufficient protection of the rights of parents.

It is argued that the constitutional provision against **"sectarian teaching,"** which is found in practically all state constitutions, is to be so construed that the schools of what the national Supreme Court has declared to be **"a Christian nation"** are barred from reading the Bible because on a world view of religions, Christianity itself might be called a sect. But those who made our state and national constitutions used the word **"sectarian"** only to prevent the state supporting any one Christian denomination or being dominated by any one of them. Fortunately this point has been decided by the United States Supreme Court, which, in the Girard College case, flatly declared that the Bible is not a sectarian book, and that a prohibition of sectarian teaching would not even bar out an unsectarian work on the evidences of Christianity. Ten state supreme courts out of twelve that have spoken on this subject, find prohibition of sectarianism in schools does not exclude the Bible.

Though there is no legal barrier in most states to celebrating Christmas in the public schools, we also have a right to be considerate of the Jewish children, especially as every Christian child has sufficient celebration in his home and church. There is no legal barrier in most states to reading the story of the crucifixion, but in view of the fact that so-called Christians in Europe make that story a basis for not only calling the Jews **"Christ-killers,"** but **"crucifying the Word afresh,"** in the persecution of his race, it would seem to be more in the spirit of Christ to reserve that story and others that would give offense for other occasions. There is no legal barrier in most states to singing any hymn, but nothing of devotion need be lost by using such hymns as **"Lead Kindly Light"** and a hundred more of the greatest hymns that have in them no word that would offend Jew or Catholic.

The Council of Church Boards of Education voted, in 1915, that every state should by law **safeguard the right of public school teachers to use the Bible in education.**

The National Teachers' Association has taken an even stronger stand by a resolution for Bible reading in public schools. If others would consider this question with sole regard to the welfare of the child and the nation, rather than the interests of various theologies, they could scarcely oppose the movement to restore and improve the Bible reading in the schools as the logical conclusion of the two premises; first that every child is entitled as a religious being to religious education; and, second, that as this is the most important part of the teaching those who give it should be pedagogically trained, so far as possible. This logically rules out the claim that religious education must all be given by home and church, neither of which are now prepared or will be for a long time with the pedagogical training to teach this great subject

(Continued on page 33)

TEMPTATION—A PSYCHOLOGICAL STUDY

HENRY DRUMMOND

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I have been asked what to say to a man to help him to overcome besetting sin, and whether nature has any principle by which a man can feel that he is working upon a satisfactory basis in such a struggle.

I think there is such a principle in nature. There are different kinds of sin—sins of the body and sins of the disposition. The prodigal son was guilty of sins of the body; the elder brother was guilty of sins of the disposition.

How are these sins to be overcome in each case? You cannot tell the prodigal to say good-by to the whole thing, because the man's body is full of appetites and passions, and you cannot crush these by any merely negative effort. That method of dealing with sin—the method of crushing it, of holding it back—is futile. You may crush a sin by effort for about a week, but on the eighth day it will break out with more force than ever. It will accumulate strength during that period of enforced rest, and the last state will be worse than the first.

What, then, can you do? You can only give the man a stronger appetite and a stronger passion; give him a more abundant life rather than a dwarfed and truncated and crushed life. And that is what religion offers a man. It does not say, I am come to crush your life and dam down your energies and all your desires and passions; but rather, I am come to give you a larger and richer life, I am not come to destroy anything, but to fulfil.

How is that principle illustrated in nature? A man comes to a hotel. He has been traveling, say, for days, and in such circumstances that it has been impossible for him to get any food. He comes up to the hotel starving, the passion of hunger gnawing at his system, and his first command is for food. While that passion is seething in his mind I bring him a telegram which has been lying for him in the office. He opens it and learns of the sudden death of his wife! The hunger is gone, entirely gone; he starts for home immediately. The hunger is gone; he may go on for days and not feel it; another passion, another sensation has filled his mind, and it has put out the lower appetite. That is a natural principle. You can crush any appetite, however strong, and there is nothing stronger than the hunger of a hungry man or the thirst of a thirsty man, by putting in another emotion, and he will live in that new emotion and forget the old one.

When you are telling a man simply to put off the old man, you are telling him to do a thing which is impossible. Tell him to put on the new man, and he cannot help putting off the old man.

That is founded upon a very important scientific law. As the old physicist said, nature abhors a vacuum. You cannot create a vacuum. When you attempt to drag sin out of a man, you are attempting to create a vacuum. You must put something in its place. That is what Paul meant when he said, "Be not drunk with wine, but be filled with the Spirit." A man is

a drunkard—what is the appetite for drink at bottom? It is the demand for a larger life. It is often the men with large capability who are drunkards. What are you to say to that man? "Be not drunk with wine, but be filled with the Spirit."

There is a remarkable resemblance between the effects of being filled with the Spirit and the effects of being filled with wine. No one would have dared to bring that out except Paul. He contrasts deliberately the inspiration of wine and the inspiration of God's Spirit: "Be not drunk with wine, but be filled with the Spirit"—wine versus the Spirit. And Paul even goes on to describe the symptoms: "Singing to yourself," just what an intoxicated person does, "and making melody"—not in wild debauchery, "making melody in your heart to the Lord." He gives the appetite a new object. That is the only way to do with these desires, to enlarge them by giving them a new object.

I do not think that Christ ever said simply, "Let a man deny himself." He said, "Let a man deny himself, and follow Me;" and in following him, self-denial becomes inevitable and easy. Christ never meant a man to crush his nature. God meant us to keep a part of everything that he put into us when he made us, not to crush it and dwarf it, but to elevate it all and to use our energies with higher purposes and higher motives. These desires are energies in human nature, and you cannot annihilate them. Here is a great reservoir, and there are two sluices; and if you lift the one, the water goes away down into nothing, trickles down into the sea and is lost; if you lift the other, the water goes out and passes over a mill-wheel and does useful work.

Now, the energies of a man's nature can be guided in either of these directions—in that of usefulness or of uselessness, but they cannot be crushed. There are a great many passages in the Scriptures which bear out this view: "Put off the old man * * * and put on the new man, which after God is created in righteousness and true holiness." "Cease to do evil, learn to do well." The positive always accompanies the negative, and it is futile to attempt to deal with sin in any other way. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh"—you cannot do it, you have passed into another atmosphere.

And that same principle may be applied to sins of the disposition. You cannot eradicate a bad disposition, a bad temper, by negative repressive treatment, but you can overcome it by positive treatment, you can sweeten it by putting sweetness into it. The way to make a sour beverage sweet is not to take out the sourness, but to put in some sugar. And that is the way to sweeten human nature—to put in the love of God, the gentleness of Jesus Christ, and that will operate when everything else is of no use.

In the direction of practical life and in the direction of thought, religion comes not to destroy, but to fulfil. That is the clew to the much vexed question of amusements. There

is no use going up to a young fellow and telling him to give up this and that. He says you are a narrow man. His conception of Christianity becomes this—that it is a series of negotiations. What you are to offer him is something that will expand his nature. If you cannot spoil his taste for these lower things by elevating him, you can never convince him that these lower things are wrong. And a great many of them are not wrong, but many of them are unworthy of a man of serious purposes. What you have to do is to elevate his mind to higher ideals, and then, by fulfilling all the thoughts in it, these things will pass away of themselves and be forgotten.

VOL. 18. THE EXPOSITOR. 1917.

We began six months ago planning for The Expositor for the coming year, commencing with this issue. We have not reached the position where we think of The Expositor as being so good that it can't be made better. There are some issues which it would seem cannot be improved, but looking ahead into the twelve issues we can say that Volume 18 will be the best of all.

On second thought, the statement that we began planning this volume six months ago is mild. One of the choicest articles in the October issue was secured seven years ago. More timely or needed material has pushed it aside until now. We are sometimes asked how we secure such a wealth of good material. It is always a surprise when we state that we discard sufficient material from each issue to fill another magazine.

The occasion of this is that four years ago we carried the best series of articles on practical preaching that ever appeared in The Expositor. The series later was made into book form and sold at \$1.50, almost the price of The Expositor. It is therefore a pleasure to tell you that we have secured the same author, David James Burrell, D. D., one of the three leading, if not the leading, preachers in America. The titles of the series will be:

1. Preaching Christ.
2. Preaching Sin.
3. Preaching the Word.
4. Preaching Morality.
5. Preaching Benevolence.
6. Sticking to the Text.

This will furnish a post-graduate course for any preacher, old or young, and incidentally the reading of the articles will improve the quality of—well, that other preacher's sermons.

Then there is another series, which is being revised and re-written. The first one is on "The Dollar That Goes to Church."

And it is thoroughly discussed whether the dollar that goes to church travels as far and produces as much as the dollar that goes into business. This is a discussion that helps you make that church dollar let out a few links. It is not a complaint, but a discussion among ourselves. You know that no laymen get The Expositor.

Then there will be our "World Growing Better" issue. If this world-war doesn't stop that issue will about exhaust all our optimism.

These are the "frostin'-cake," the daily food of our regular departments will be more sub-

stantial, tasty and appetizing than ever, or more so.

Do you want an assistant pastor that won't take the bit in his teeth, but help whenever you ask? Then subscribe or continue your subscription to The Expositor. F. M. BARTON.

"GO TELL."

Some Protestant Episcopal laymen in New York have thought out a new plan for interesting laymen. They felt that the reason many men were not particularly interested in the church was because they were not doing Christian service. These inactive laymen believed in the Christian faith, but thought they were too busy to serve on committees or to speak at meetings. So they were asked to do a service which any one could do, no matter what his business, where it was, or how urgent were its demands.

The way the proposition was put to one business man was as follows: "Are you deaf or dumb?" "No!" "You talk with people on the street cars and at the club?" "Yes!" "Then we want you to do a piece of service for the church, and we shall question you next Sunday to learn if you have done it. You listen with care to the sermon of the rector on Sunday, and when he makes a point that causes you to feel that you should be a better man, you note it down. There will be some of these points, for the rector has been instructed to put them in every sermon. Your part is to tell that point to some other man during the week."

They are doing it. These men are going out with the message all over the city. One familiar with the work states that many men, who formerly found no time to serve the church, are becoming most interesting conversationalists and most enthusiastic workers. At the club men gather around them; on the street car young men seek to sit or stand next to them, that they may engage them in conversation, so attractively do they present the Christian truth.

Here is one of the secrets of their effectiveness: When they met a man to whom they wish to pass on the truth that has meant so much to them, they never say, "The rector said so and so," or that they heard it in a sermon. They avoid putting those to whom they talk on the defensive by seeming to be preaching to them. They do not even ask the man to come to church. Their plan is to preach the Word. Soon they find the man to whom they talk asking how they have learned all these interesting things. After ascertaining if he really wants to know, they say, "If you want to know, then you just tell that incident I have told you to some other man." In some cases, when a man may need special direction, they give it to him, but experience has taught that if a man goes forth telling one Christian message he will soon have another. One of the men engaged in this service said, "If any one doubts that this method has Christ's approval, let him try it a while and judge by his own experience."

The rectors are speaking to more hearers each week than ever gathered in their churches, and busy men are ambassadors of the truth in clubs, street cars, shops, and offices. There is no patent on their method. You may use it today. No organization is necessary. You just "go tell" and He will make you a fisher of men. —The Christian Advocate.

IF I WERE A PASTOR.

If I were a pastor, I would preach a pre-election sermon on the text: "And who knoweth whether thou art not come to the kingdom for such a time as this?" I would review the providences of God in the history of America, from the time of its discovery, through the Revolution, and the crucial war of 1812, and then the time of testing fifty years ago, but I would dwell on the part it played in maintaining and promoting peace.

For peace hath her victories no less renowned than war—and much more creditable.

Here are the nations of the world bleeding to death, wounded to the heart. America is the one Christian nation that can bind up their wounds. If she plunges into war what nation will nurse the world back to health. What nation will be left with enough strength, men or money, to plant the banner of the Cross on the outposts of the world, or maintain it where it has already been planted? America is the only Christian nation not involved. But there are heathen nations. Will they bind up the wounds or suck up the blood?

In the Providence of God, this nation has been kept out of war for a special purpose. The hosts of hell have worked night and day to shove America into the bloody pool.

"There is a divinity that shapes our ends,
Rough hew them as we will."

The patience of God is limitless, but sometimes after he has held a nation back, and restrained it, to keep it from blasphemy and to teach it the lesson it will not hear, or to uncover the path it will not see, God lets it go over the precipice. He let Israel have its king. If America votes for war at the coming election he may let her have it. And the blood which might have been for the redeeming of the world will be spilled on the earth, and the treasure which might have been its succor will pollute the air in the form of powder smoke and poison gas. And those who fly in the face of Providence, may learn that "Though the mills of the gods (of war) grind slowly, they grind exceeding fine."

A sunrise prayer meeting for election day would be entirely appropriate. Would I expect that all voters going from such a meeting would vote the same way? No! but I would expect that every man going from a prayer meeting or from his knees bent in private devotion would vote with the courage of his convictions, and would be courageous enough to back up his vote.

There will be thousands of ballots cast as the voter thinks, or should think for war, that would be chewed up and swallowed, if the voter thought there was the remotest chance that he would get within a hundred miles of the firing line.

The man who votes for peace has as great responsibility, for he should enlist for the making of peace throughout the world. The days will come when the true hero will not be the man who kills the largest number of his fellow men, or even animals, but he will be the man who will give his own life rather than take the life of another. And the man who will be counted

a Christian will be the man who will follow his Master, even unto the death, in order that he may bring life into the world.

If the world was to have been won by war, or conquered in blood, that war would have started the day of the Crucifixion, when the twelve legions of angels waited the command of the Son of God. But he was to redeem the world, not punish it. And he told his most zealous disciple to put up his sword, that they who take the sword shall perish by the sword. But you say: This is idealism and impractical. You wish for realism? You may find it on the battlefields of the Old World. There is nothing to prevent your enlisting.

Who could afford to give his kingdom in order to force America into war? Apollyon, the prince of darkness. For so far as nations are concerned the light of the world will go out when America joins the bloody conclave. And when darkness comes Apollyon will own all kingdoms, for he is the prince of darkness.

A hundred thousand men in America could put an end to war by facing the firing squad rather than firing at others. War and Christ's kingdom cannot progress in the same world and the same age. Christ came to bring peace on earth. Shall his coming be defeated? God is in the world or he isn't. If the world has slipped from his grasp, let war come, for war is hell, and the world without God is hell. Therefore, let every man pray as he votes, and vote as he prays—or let him not vote, or let him not pray.

Let each man vote soberly, and not vote while intoxicated with either drink or the wine of partisanism. If ever the welfare of the nation called for independent, thoughtful, non-partisan ballots, that time is now.

The day is past when men with reason will claim the nominees of one party are all good and the nominees of the other party are all bad. One can hear men saying, "I would like to vote for Mr. Blank, but he is on the wrong ticket." When a voter refuses to vote for the best man, for righteousness and truth, he disfranchises his manhood for the sake of his party. He is not much of a man—and less than that of a Christian.

Why is it the Catholic church, with one-third of the church membership of the United States, has much greater political power than the two-thirds of the Protestants? Because politically the Catholic is an independent voter. He splits his ticket wherever an advantage for his church is possible. He votes for what to him is righteousness. The Anti-Saloon League has introduced independent voting and when church members vote for righteousness and not for party, then righteousness will win, temperance will win and peace will win.

WHAT GRACE CAN DO.

Rowland Hill was introduced to an aged Scotch minister, who looked at him some time, and then said, "Weel, I've been looking for some time at your face." "And what do you think of it?" said Mr. Hill. "Why, I am thinking had not the grace of God changed your heart you would have been a rogue." Mr. Hill laughed and said, "You have hit the nail on the head."

GULF STREAMS AND SHARKS

REV. WILBUR F. CRAFTS, Ph. D.

Whether or no the perilous swarming of sharks at our bathing beaches is due, as surmised, to some great deflection of the Gulf stream, there are some recent changes in life currents that are bringing new perils to body and soul, to the individual and the nation.

The very Gulf stream among these dangerous life currents is the nation-wide amusement madness that is sweeping through the land with ever-increasing force, drawing almost everything and almost everybody toward, if not into its almost irresistible swirl. Archbishop Farley declared, a few years since, that the theaters, then exhibiting "living pictures," were "never so vile since the fall of Rome." Protestant leaders also put out red lights of warning, but the mad current swept on unheeding. Fifty great theaters were added that same season, and the "shows"—for real dramas are now counted too slow—have grown steadily worse, with the "fallen woman" as the usual center of attraction, or vaudeville calculated to add to the number of the "fallen" of both sexes. The motion pictures, now competing as to which can present the most seductive "vampire woman," have gone far beyond anything that the police would tolerate if "the woman in the case" were actually on the stage, rather than her picture. The amusement craze is so strong, and family government and civil government both so weak, that neither parent nor police interpose between thoughtless youth and the human sharks that are willing to destroy our youth wholesale, body and soul, to increase their muddy and bloody gold. The peril of corrupt shows is a thousandfold greater at the seaside resorts than the peril of sharks, and a thousandfold greater in the cities than the peril of "infantile paralysis," but neither parents nor the President, neither Congress nor state nor city governments have provided adequate censorship to prevent the "paralysis" of conscience which the "show" madness has brought to millions of our people, young and old. Even the birth of a child is not sacred to our showmen. "Twilight sleep" has been exhibited, not alone to physicians and nurses, but to audiences of curious women and girls, and of gaping boys and men, and sometimes to mixed audiences. Even when shows are not promotive of crime and vice, thousands of people, even Christians, spend more time and money on them than is wholesome for either mind or soul, or justifiable under the duty that lies upon us all to take sufficient, but no more than sufficient, recreation. The work of public schools is hindered seriously by the intrusion of "movies" into the sleeping hours, and by their mighty grip on childish minds that extends into their sleepy school hours.

The dance madness, now at its worst in alliance with drink in the high-toned cabaret, is an even stronger and more destructive part of this shark-filled gulf stream of amusement madness, which history warns us has been the chief destroyer of the great nations of the past, whose dying cry was "bread and games." Nations have not died of free trade or free silver, but of free love; not of currency, and seldom of

conquest save as they had first been weakened by moral cancer.

In the fact of the fact that the dance was shown to be the chief cause of moral lapses when a nationwide investigation was made a few years ago, by the International Sunday School Association through a "Commission on Safeguarding Adolescent Youth Against Moral Perils of the Community," our very school houses are used for dances—first, school dances, despite the fact that many of the parents who pay the taxes belong to churches that forbid dancing, so that announcing a school dance is a case of State against Church as much as if the teacher attacked the Catholic mass; second, public dances, which pervert the otherwise wholesome use of school buildings in evenings for "social centers." * * * Surely there is no dearth of dancing, that the state should provide it, and manifestly whatever amusements are provided in school buildings, erected by enforced taxation, should be both recreational and educational, in harmony with Shakespeare's lines:

"'Tis well to be amused;

But when amusement doth instruction bring
'Tis better."

The amusement craze, with its strong "yellow streak," has invaded even our publishing houses, libraries and reading rooms. Magazines, having crowded out about all reading save daily papers when they were mighty howitzers of civic reform, have yielded to the public tendency to give all of life outside of business hours to amusement and have become—most of them—mere squirts of sex stories, with which the land is being flooded to the serious injury of mind and body. The injury comes not only from the carrion with which their readers are fed, but also by the displacement of the great books which are "necessities of life" to the soul of man and the spirit of the nation.

What is **your duty**, reader, in the presence of this nationwide peril? Let no one say, I can not do anything to change this mighty current. You can at least shoot the shark that ventures in range of your gun. No mother sits idle in the presence of the paralysis plague. She uses daily the preventive antiseptics prescribed by the health boards. She becomes a vigilant watcher of her child's movements, and safeguards its general health. The news room nearest your home, you, with a neighbor or two, can purge of its worst matter. The writer, even as a passing traveler, has purged thousands of news rooms of their worse periodicals without strife or force, by a quiet word to the proprietor and a copy of the law.

As for shows, the supreme remedy, a federal consorship of motion pictures, twice reported favorably in Congress, is not yet a law only because not one father in ten thousand has asked his own Congressman and Senators to support it. Animals are more brave and faithful in defense of their young.

School boards, too, have promoted dancing only because parents opposed to it have not protested. And periodicals, ever sensitive to

(Continued on page 33)

LIFE STORIES—I

A DREAM COME TRUE.

More than forty years ago a young physician just becoming established in practice left New York City for the heart of the Adirondacks, supposedly under sentence of speedy death. He left behind him a wife and two babies, the wee one being but one week old.

Yet Dr. Edward Livingstone Trudeau, instead of dying of consumption in less than six months, lived forty-two years in the Adirondacks, made for himself a national fame, restored many a despairing invalid to health, captured the secret of the tubercle bacillus, and robbed the dread disease, tuberculosis, of many of its terrors. For he was longer in dying than most people are in living.

He was of French descent by both parents, and also of medical ancestry, his father and his mother's father being physicians. Dr. James Trudeau was a friend of the great naturalist, John J. Audubon, and often accompanied him on his scientific and hunting expeditions.

Both of these lines of heredity play their part in the life of the son. The father's passion for a wild life, reproduced in the son, enabled him to live happily a pioneer life in the mountain wilderness, so postponing the advent of Death for over forty years. The love of medicine and scientific research Dr. E. L. Trudeau not only possessed himself but passed it on in turn to his son.

When a youth of seventeen Edward Trudeau had cared for his brother during a fatal illness of a few months, the entrance of tuberculosis into his life. Then, no precautions were taken against infection, windows were kept close shut lest the cough be aggravated. The result of this exposure, exertion, and grief was seen eight years afterwards in the forced flight to the Adirondacks.

Later, after his family had joined him, it was decided to remain in the Adirondacks during the winter, which his friends thought suicidal. But he gained in health and recalled that he was a physician, and sent for books and medicines, practicing his profession among the summer visitors to the mountains.

One day while hunting and watching for a fox on the side of Mt. Pisgah, Dr. Trudeau sat down on a log to rest and, being weary, dropped into a short sleep. He dreamed that the forest had disappeared and the "whole mountain-side was dotted with houses built inside out, as if the inhabitants lived on the outside." Perhaps this was an unconscious visualizing of his thoughts, of his knowledge of his own experience, of dim suggestions of possibilities for other despairing sick folks. At any rate, that very hillside is now dotted with brick and stone structures, administrative buildings, cottages for patients living on porches or with open windows, and a fire-proof laboratory where tuberculosis has been studied to learn its fatal secrets. And the Adirondack Cottage Sanitarium is a great organization with more than a half million endowment.

Dr. Trudeau had a wonderful personality, attaching to himself strongly many friends. When he went to some wealthy person for money to fight tuberculosis, that dread disease that slays

one in seven of the children of men, he got it by the hundreds and thousands of dollars. Many of his patients were wealthy; if they were restored to health, they built a cottage at the Sanitarium in gratitude; when they died, their friends built one as a memorial. Dr. Trudeau gave his own services to the Sanitarium, so he said he felt free to ask for any amount of money.

One astonishing thing in his Autobiography is the evidence that this man who went to the Adirondacks under the sentence of death outlived many of his friends, husky mountain guides and hunters, and alert city physicians and business men. Dr. Trudeau died May 15, 1915. Over and over the book tells of a guide, "a good friend until his death in—," or of a city business man who "sent an annual check to the Sanitarium until his death in —." Evidently no one need lose heart simply because the doctors have pronounced his doom.

The other thought, that grows as you read, is wonder that so much was achieved by this man with but one lung, with frequent spells of illness, and later, confined to an invalid's chair or to bed. If ever a man seemed to have little opportunity in life, it was this semi-invalid. But here the man with but one talent did not bury it indolently in the earth, but traded with it to the utmost until his one talent gained more than most men's five talents.

"To him that hath shall be given." But that which the man has must be spiritual rather than material. To him who has an indomitable will, a buoyant faith, and an unfailing perseverance, the world holds out its hands filled with gifts.

An Autobiography—Edward Livingstone Trudeau.
Doubleday Page & Co., New York.

(Continued from page 28)

as well as Christian public school teachers do it wherever they are at liberty to do so. Bible teaching, of course, in American schools must be confined to interpretive elocution of appropos selections, but that may mean much in the hands of capable teachers who sincerely desire, as a majority of teachers undoubtedly do, to promote the child's true success and a nobler social life.

Washington, D. C.

(Continued from page 32)

any criticism made by even a dozen subscribers, have filled their pages with endless variations on the tangled triangle of "the husband, the wife and the lover," only because thousands of Christian subscribers have not protested and warned them that continuance of these attacks on pure manhood and true womanhood will compel a casting out of the periodicals from homes and reading rooms.

The churches, with forty millions of members enrolled on their books, have the ability, and so the responsibility, to change the very currents of national thought and action. Even one million can do it. Will you count one? Here is a good motto:

"I am but one, but I am one. I can not do everything, but I can do something. And what I can do I ought to do and by the grace of God I will do."

Unusual

HOW HE WAS IMPRESSED.

"Was the sermon today to your liking, John?" inquired the pastor. "Indeed, sir, it was a grand sermon," said John with genuine admiration.

"What part seemed to take hold of you?"

"Well, now, since you ask me, I'll tell you. What took hold of me most was your perseverance—the way you went over the same thing again and again and again."

LOGICAL.

Little Mary had never seen her Aunt Anna, and was very much delighted when a visit was promised by the aunt. When the day arrived that the aunt was due, a telegram was delivered at Mary's house, which read:

"Missed train. Will start at same time tomorrow."

Many stood quietly by while her mother read the telegram and then burst into tears.

"Why, darling," cried the mother, anxiously, "what in the world is the matter?"

"Oh, mother," replied the child, between her sobs, "I will never see my Auntie Anna, after all."

"Never see her!" exclaimed the mother, in surprise. "What do you mean, dear?"

"Why, mother," explained the child, "she says she will start the same time tomorrow, and if she does she will lose her train again, won't she?"

HER REASON.

Curate—I am glad to see you come so regularly to our evening services, Mrs. Brown.

'Yus. Yer see, me 'usband 'ates me goin' hout of a hevening, so I does it to spite 'im.

A BASEBALL ENTHUSIAST.

Little Anna's father was a baseball enthusiast and had taken her to several games. One Sunday morning she went with him and her mother to the services in the Methodist church. Anna was not much interested in the sermon until the minister warmed up to his subject and the older men near the pulpit began to shout, "Amen," "Hallelujah," etc. On the way home she looked up at her father and exclaimed: "Say, pop, who were the men up front rooting for the preacher?"

A PRACTICAL RESPONSE.

A strange minister was preaching at a little chapel in England on the subject of "Giving." During the sermon his heart was rejoiced by the fact that a member of the congregation went to the side of the chapel and placed a coin in a box, and a little later another did the same. Surely, the minister thought, his sermons had never met with so practical a response before. On leaving he was accosted by one of the brethren, who said: "I hope we didn't disturb you, sir; but ours is a penny-in-the-slot meter, and we should have been in darkness if we hadn't attended to it."

A CHURCH BUILDING FUNCTION.

New churches are being completed daily somewhere in the country. Occasionally we

hear of a church inviting the working men who have aided in erecting the building to a banquet in the new building. This is a splendid idea and one that helps materially to bring the church and labor together.

In an account of such a banquet, given on the completion of the erection of Plymouth Church, Seattle, a visitor and eye witness wrote in part as follows:

"We must not forget to mention a most notable event, and one which ought to mark an era not soon to be forgotten. It came about on the evening of the 18th, in response to invitations from the officers of Plymouth's Men's Club, requesting the presence of every man who had had any part in the erection of the new building, from the first shovel of excavation to the last brick laid, plaster put upon the walls, or nail driven outside or inside, and they came to the number of over a hundred, sixty-five or seventy of the Plymouth men being there to greet them.

"The supper was served to this company by the ladies, who took occasion to show us all how much better these good things could be served up when the conveniences were furnished for their preparation. Several addresses were briefly spoken by those who had been workman on the job and by members of the board of trustees, and those of the building committee.

"The president of the Men's Club presided for the earlier part of the evening, but the pastor, as the chair became vacant, told us all how welcome would be every one of these who had accepted the special invitation, to enter the church doors at any time they desired and could make it convenient to themselves to come."

We would like to know of other churches that have carried out this plan and the results of the experiment.

APOLOGIZING FOR THEIR FAITH.

We read the other day the description of a recently built institutional church of nine stories, the upper six of which are a hotel, while the church auditorium occupies the ground floor. After a description of the modern advantages of the hotel, the paragrapher adds, "The guests of the hotel will not be annoyed by invitations to attend church."

Some pastors do not use the word "prayer meeting" giving as a reason that "the average man steers clear of a prayer meeting." The average man does not steer clear of real prayer meetings—but steers clear of faint-hearted apologies for prayer meetings.

One can but think of the Christians of the first century, who not only thought they were intrusted with a message to the world, but rejoiced in it, calling it the "gospel," the good tidings, of which they were glad and proud to be the bearers. And they spoke the word with all boldness, and all continued steadfastly in prayer. They made no apologies for their message, nor for their service, being not ashamed of the gospel. Why should they be? No one hesitates to give out that which he believes to be "good tidings." Is it any wonder that Christianity spread faster in the first century than in the twentieth?

METHODS OF CHURCH WORK

E. A. KING

With this number we begin a new volume and start to work new plans for the season 1916-17. September has been, we trust, a rallying month and a time for the catching of breath. Vacations are doubtless all over by now and the whole army of 162,000 ministers in this country are supposed to be at work.

In many cities and villages there are great revivals in progress and it is hoped that every one of them may be successful. It may not be out of place, however, to remind our brethren that they should not forget that the Lord has a variety of methods for saving the lost. The revival is only one method. There are many people in every community that will not attend a revival service. There are some who are not to be won through an appeal to the emotions. We commend the plan of Sunday School evangelism where carefully wrought out plans may culminate in a perfectly normal "decision day." We also believe in the cultural value of the local pastor's preaching.

We have recently heard a Sunday School Bible class teacher criticised because he did no personal work in his class. The critic said that all the conversions in the class were due to the personal work of a handful of devoted young men members. It is to be noted, however, that the spiritual conditions that made these conversions possible were contributed by the faithful work of that teacher over a period of six or seven years.

It is the local pastor, also, who gives tone, instructs the people week by week and year by year and prepares the way for any successful evangelistic movement. Let each pastor realize that his own work as constant leader and teacher is after all of the greatest possible consequence. The evangelist is the man who comes with the experience and method of bringing decisions and getting people to line up for definite Christian service. The evangelist alone could do little but by the special effort in the local field he is given the splendid opportunity of having his own way with nearly all the Christian forces united in an effective service.

Many a pastor could carry on a series of effective evangelistic services in his own church if he would plan it out and work it through. One of the best ways is to invite some other regular pastor to co-operate with him and thus share the responsibilities and the labors. Do not wait for a professional evangelist but undertake the service yourself. There are many kinds of meetings that can be held; the local needs determining their nature. Let every man feel that he is able and capable, under God, of doing the whole work of the ministry; and where there is a will there is a way.

* * * *

The editor is very grateful for all the letters, pamphlets, cards and printed matter sent to him from time to time by the brethren. He is

very anxious to receive much more of this sort of material. This department is a clearing house of church methods and it can be made much more helpful if more of the readers co-operate. Put us on your mailing list and send everything that would be helpful to Rev. E. A. King, 73 South Fifteenth Street, San Jose, Cal.

A CHURCH WITH ONE BUDGET.

The following crisp and succinct description of a revolution in church finances came in a letter to a friend who kindly forwarded it for this department. The writer says:

"We had a dozen departments at work and a dozen treasurers handling funds. Not infrequently we discovered that we had plenty of money in the aggregate treasuries, but none in the particular one demanding funds. Upon your advice we consolidated and had one treasurer handling all money. The board of trustees have absolute control and approve, or see that the proper officers approve all bills payable. The church thereby gets in close touch with all departments and every expense is now provided for and all obligations met promptly. We have only one budget—"Just one fund" and every one helping to meet it.

"When the plan was launched the trustees met with the Sunday School and explained their purpose. Then each pupil in the Junior, Intermediate and Senior Departments was given a "Weekly Offering calendar" with 52 envelopes (secured from the Boone Blank Book Co., Boone, Iowa). We used Manila envelopes for the Sunday School and white for the church, but all the printed matter is the same on both colors.

We adopted this plan for raising the budget. We took the names of every family interested in our work in any way and everybody who worships with us regularly. A committee of five members was appointed and they segregated all who were contributing. Then another list was made giving the amount subscribed. When we began we had a debt of \$1,000 and so we called it our 'White Elephant Campaign.' We made an accurate estimate of our needs for the year, including our large debt.

"Twenty committees, with three on each, were given a list of names and the correct address of each person to be called on.

"On Sunday afternoon prior to the opening evening, we all met at the church. Included in the committees were many who for years had never entered a church and who as yet are not open professors of the Christian faith, but who are now faithful to a degree at church services and to any calls we make upon them for service. After instructions as to methods of approach, attacks and defense were given, the highest enthusiasm prevailed, when one man, not a member of the church, said, 'Let the pastor pray God's blessing on the campaign,'

and he did, although he had a dozen times in secret before.

"Monday evening at 7 p. m. we met at the church. Faithful Deacon ——— sat at my desk and gave any details we needed as to directions, etc. Those who had autos used them. Each committee worked until 9 p. m. Then all returned to the church and handed in our report cards, pledges and funds. Some people paid their subscriptions in full. This we repeated on Tuesday, Wednesday and Thursday evenings. By Friday we had but a few to call upon. A social had been arranged and by 8 p. m. the hall was crowded with people anxious to hear reports and see the 'White Elephant' painted out.

"The result was threefold:

"(1) We got the money we needed and put the church on a sound financial system.

"(2) Everybody rallied to the task and received a reflex blessing in service.

"(3) We found out many things helpful to a progressive church and secured ten new members as one result.

"We are now using all the 200 calendars. We have everything paid to date—benevolences paid in full for the year—have money in the bank on hand ready for semi-annual payment on the old debt and our board of trustees 'look forward' to the trustees' meeting each month and enjoy voting bills paid and ordering the treasurer to pay out the amounts due upon warrant drawn by the official board signed by the president and secretary.

"There is nothing in this at all but work. No church need suffer if everybody pays. The usual system, however, is get as much as you can from the membership and then two or three of us will make up the balance. Sooner or later this ruins a church. Everybody ought to, and we believe everybody will, contribute if the thing is set up right. Incidentally we remind each other in Dr. Tibbetts' language:

"Some folks give their mite,
Other folks give with their might,
But a whole lot more might give."

REVIVING CHURCH FINANCES BY EFFICIENCY METHODS.

Rev. A. C. Gayle, Washington, Mo., has sent us a very interesting account of the financial system in his church. It has revived his church and solved its financial problem.

At the end of each quarter the treasurer sends a letter to each contributor stating the condition of the treasury. The letter also states in tabulated form the contributions of the individual for each Sunday during the quarter and underneath the tabulation is a summary statement showing the amount pledged, the amount paid, and the balance due.

Another letter sent out by the board of stewards at the close of the year shows the amount contributed by the person addressed and at the bottom is the following which seems a good thing and we have not seen it used anywhere before. "If you have failed to give as much as you had expected to give up to this date won't you kindly put same in the envelope sent herewith."

This same church uses the method of assessing each member such an amount as the board of stewards thinks each individual should pay.

The board gives each person the right to object and adjust the amount. Such a plan would not work well in some churches though it seems to in this one.

Note. There are good articles on giving and church business in The Expositor for January 1914, pages 217-219; March 1914, p. 354; November 1913, p. 89; July 1913, p. 575.

PRINT THIS ON YOUR CALENDAR.

How to Help the Church:

1. Attend both or at least one of the Sabbath Day services, if at all possible.

2. To give each Lord's Day, proportionately, as the Lord prospereth. If absent from worship the Lord's portion shall be laid aside until it is possible to attend church or send it to one of the stewards.

3. To remember the mid-week prayer service, special services and whenever possible attend the same.

4. To notify the pastor of cases of sickness, new residents or of anything that may increase his usefulness.

5. To visit and invite all I can, to regularly attend my church, yet always careful not to improperly invite members of any other local church.

6. To be faithful to the church and all the members. Ever willing to do anything possible for the welfare of the church.

7. To accept the doctrines of my church and be cheerfully governed by its rules.—Rev. Crawford Grays.

HOLD A PROHIBITION PRAYER MEETING THIS FALL.

In many states throughout the country this fall there are going to be opportunities to vote against the liquor traffic. Public sentiment must be created in favor of prohibition. Enough new voters are going to cast their first votes this year to sway the election and the church ought to influence just as many of them as possible.

We have come across an outline of a testimony prayer meeting published some years ago in The Christian Endeavor World. It is based on Eph. 6:10-13. The plan is to provide each person with some "testimony" against the saloon. The topic is "Abolish the Saloon." The following paragraphs give an idea of the kind of testimony to be used in the meeting. The temperance committee of the church (of course you have one) should have the meeting in charge and prepare the "testimonies."

With all perseverance (Eph. 6:18). A New York brewer is reported as having said recently that the church people can down the liquor men whenever they try, and they know it; but that the liquor men's hope is in working after the church people get tired, and keeping at work 365 days in the year. The temperance battle will never be fought till the temperance forces adopt the same tactics.

They that are without law (1 Cor. 9:21). A Chicago anarchist was converted a while ago. He says that the saloon is the hot-bed of anarchy, and that it is impossible to drive anarchy out of Chicago until the saloon is driven out. Every anarchist plot, he says, is hatched out in a saloon, under a saloon, or over a saloon.

Workers together with him (2 Cor. 6:1). A poor factory girl, who had just learned about her Father in heaven, was praying for her father on earth, who was a drunkard. In her prayer she used a strange expression, for she prayed, "O God, let me lift when you do." That is the lifting that counts in the temperance reform as well as everywhere else. God is lifting at the great problem of strong drink in many ways—through the efforts of preachers and reformers, and Christian papers, and the great temperance organizations. Are we lifting when he does?

The drunkard shall come to poverty (Prov. 23:21). The great waste of intemperance has been illustrated by a Pennsylvania thinker by imagining all the tens of thousands of men who are digging all the year to get from the earth the state's vast treasure of iron and coal, and the other tens of thousands of men and leagues of cars at work transporting the coal and ore to the furnaces and towns and shipping ports; and yet all the total of this work and value would not equal the waste caused by strong drink for a single year.

My brethren, be strong in the Lord (Eph. 6:10). Paul does not say, "my brother," but, "my brethren." Strength in the Lord is united strength. An incident of the anti-canteen campaign illustrates this truth. General Grosvenor, of Ohio, said: "I do not believe in this anti-canteen law, but I am going to vote for it just the same. I have become convinced that my constituents want it." The secret of his action was that the churches in his district had been signing petitions, and the Sunday Schools, Endeavor societies, and good people had been deluging him with letters.

Against principalities, against powers, against the rulers of the darkness of this world (Eph. 6:12). The case of Bremerton, Wash., shows how much one determined official can do towards closing saloons. Assistant Secretary Darling, of the Navy Department, found the saloons that clustered around the navy yard a very demoralizing influence, and asked the town authorities to close them for the sake of the morals of the naval employees. The town authorities replied that they could do nothing. Thereupon Secretary Darling notified them that the wharf would be closed to all vessels until the saloons were dealt with. This brought to the town officers a new light, and they at once closed the saloons. In many instances there are sufficient laws to kill the saloon, if the right sort of officers were elected and then backed up by moral sentiment.

A NEW WAY TO RAISE MONEY.

There are a great many ways of raising money for church purposes. The ideal way is to estimate everything in the annual budget and do away with extra calls on people for special sums during the year. We have not arrived at that place yet but we are on the way! Meanwhile we are interested in every new scheme we see.

The Woolverton Press of Osage, Iowa, is constantly putting out new things. They have recently sent us another hat. In the August number we printed a "straw hat" invitation to services, but this is a very good colored imita-

tion of a soft hat for the purpose of taking up a collection.

It is really a fine thing to use in collecting small sums for special things needed in church work. It would be excellent to mail out to some people for missionary offerings or for the "Clerical Fund." We advise every minister who reads this paragraph to write for a sample hat. You can get them in quantities for a cent each. That is cheap enough for anybody.

REACHING AUTOMOBILE OWNERS.

One of the most unique things we have seen recently is an eight page booklet of "Recognized Road Laws" with a country scene sketched in colors on the cover page and a splendid church advertisement on the last page. The last page reads in part: "We cannot enforce this law but we highly recommend it; 'Next Sunday morning make a turn to the right by attending church.' If you do not belong elsewhere we extend to you a cordial invitation to worship with us at the _____ church."

These little booklets are gotten out by the Woolverton Printing Co., Osage, Iowa, at the rate of -1.00 per 100.

SIMULTANEOUS EVERY MEMBER CANVASS.

Following an Efficiency Conference held in connection with the United Missionary Campaign, at least eight churches of New Haven and vicinity held a simultaneous Every-Member Canvass early last December. The results, financial and otherwise, have been gratifying. The following brief reports indicate how valuable such a united effort always is:

At Dwight Place there was a large increase in pledges both for benevolences and for home expenses. The interest and fellowship stimulated was the outcome most valued, however. Members were asked to write suggestions for the good of the church upon their cards, and 100 or more were received.

At East Haven a larger amount was raised for benevolences than the budget called for, and while not all desired for home needs was secured, more was pledged than the renting of the pews brought in the year preceding. As a consequence the ecclesiastical society has voted to discontinue the rental of pews and adopt the weekly offering system. At Grand Avenue the subscriptions for benevolences were more than doubled. Here it is proposed to make the canvassing committee of 50 a permanent organization to be employed in various ways.

HOW THE MEMBERS PAID THE COAL BILL.

"A church debt is the devil's salary," so says the maxim. He takes time off when the merchants of a town say they would rather sell a bill of goods to a saloon than to a church 'Money's surer,' says the merchant. The church folks who ask a merchant to sell at wholesale, then to donate a part of the bill, and, finally, make him wait a year for his money, trail the church's banner in the dust, and then wonder why the man of business is so hard to reach!" so writes a Pennsylvania pastor.

"To a church that had fallen into these habits there came one day a preacher who thought it was as wicked to withhold sterilized coin as to take tainted greenbacks. 'It's hard to raise money on an ash pile.' 'Burned anthracite

gives no heat,' said he. 'Let's pay our hundred dollar coal bill now.' The officials looked him in the eyes; read something there; handed him the reins and gave him the driving-seat.

"The next Saturday the minister went down into the cellar of the church, picked out one hundred pieces of coal, brushed them till they sparkled, carried them up to the platform in the church, piled them up in a pyramid on a table, and covered them with a white cloth. Then he got one hundred pieces of white paper and laid them beside the table.

"Sunday morning he stood on his platform as one who had chosen his field and was ready for the fray. He told of the coal bill; the difficulty of payment in former years and the possibility of paying this in a few minutes. It

sounded like the bark of a five-inch rapid-fire gun. He drew aside the white cloth and showed the pyramid of coal. Every eye was upon him. There was the tense strain of expectant silence. 'This pile of coal,' said he, 'represents our coal bill for the winter. I want you to carry away your share of the bill. Take a piece home as souvenir. I will be the first one to pay fifty dollars for this piece,' holding up a nugget. This started a run for coal, and all over the house, as fast as an assistant could wrap the lumps, the people were clamoring to pay their share. In a few minutes the necessary amount was raised, and the people were grateful that the pastor had showed them how easily they could meet their obligations if they had the willing spirit to do it.—The Minister Social Helper.

Organize a Bible Class or Club This Fall

We wish to urge with all our might the importance and value of a Minister's Bible Class or Study Club. It brings the minister into close, personal contact with a comparatively small group of people and the personal touch makes many things possible that otherwise would be entirely out of the question. The writer has tried it out year after year and has found it a very useful agency in church work.

A minister can make this smaller group understand him and his message, he can organize it for service and can train up a thoroughly grounded set of leaders. Such a class or club proves a great intellectual stimulant to the minister and this is needed by the average minister. We are all liable to become intellectually lazy unless we have some challenge to arouse us!

Rev. O. C. S. Wallace of Toronto has set down some estimates of the value of a Bible Club in the church. He writes from a four years' experience of teaching such a class. Among other things he says:

"The Bible Club or class compels the minister to study the Bible comprehensively. Study of the Bible for sermon preparation is dangerous when taken alone. Many preachers will confess that the Bible has become to them little more than a repository of texts. When they read a prophecy or a gospel, a psalm or an epistle, it is with a wide-open eye for something than can be worked into the next Sunday's sermon. He who reads the Bible thus is like the mountain climber who ever walks stooping, peering closely for a sight of pebbles or blossoms in his path, but never lifting up his eyes to survey the landscape. The world is suffering from narrow horizons.

"It furnishes to the preacher an abundance of sermonic material. Instead of finding it necessary to search for texts, he has only to choose from the many which throng him, inviting his study and promising comfort and strength to those who shall hear as he interprets. He who instructs, by the question and answer method, a class of intelligent, alert Christians in a Bible Club course need never be compelled to turn over the leaves of his Bible in nervous and distracted haste to find a text from which he can evolve a message suited to the hour.

"It suggests to him new lines of investigation. The Bible Club materials while requiring study of the text of Scripture first of all and chiefly, are so prepared as to lead the mind into new channels. These materials are arranged by specialists, who not only know the text of the Scriptures treated but are also familiar with the literature which has grown up around such portions of Scripture, and though novel theories are not thrust upon the attention of the student, nor dogmatic assertions made concerning the unknown or untried, the lessons are so wisely and ably presented that they are valuably suggestive.

"It sets an example of earnest Bible study. The people have before them continually a good object lesson which reminds or assures or persuades them that the pastor and a certain number of others believe it to be worth while to study the Bible more than the ordinary Christian studies it; and that it is also worth while to be as persevering and earnest in the learning of Bible lessons as in learning lessons in purely secular subjects.

"It raises up in the church a class of men and women who are qualified to teach the Scriptures. In many churches it is difficult to find teachers for the classes in the Sunday School. Yet more difficult is it to find competent teachers. If the average Christian, who perhaps knows a great many precious texts from which he has derived comfort many times, and who understands well the way of salvation through Jesus Christ, is called upon suddenly to take charge of a class in the Sunday School, he urges his want of preparation and dares not face the class with only the Bible as a help. His caution is prudent. With only the Bible in hand, the lesson would be blank to him. He knows so little of the Scriptures that before he can teach an ordinary passage even passably he must make careful preparation. This surely ought not to be. To remove this ignorance, and consequent want of preparation for service, the Bible Club enters the church.

"It tends to secure a unification of doctrinal views. Teaching from the pulpit is often shot fired at long range, but teaching when the members of the class have opportunity to state difficulties, ask explanations, and make their

own offering of suggestion or friendly criticism, is shooting at short range, and he who shoots at short range, if he carries ammunition at all, is pretty certain to hit the target.

"The Bible Club blesses the student spiritually. On general principles it might be assumed that this result would follow from such work. One can hardly search the Scriptures studiously, diligently, teachably, and earnestly without gaining such visions of the truth of God as will quicken the heart."

There are many different kinds of courses suitable to take up but we wish to suggest E. I. Bosworth's "Studies in the Life of Christ," "Studies in the Teachings of Jesus and His Apostles" or "New Studies in Acts." We have used these with great satisfaction. They are published by The Association Press, New York.

The University of Chicago Press, Chicago, has just put out a text book on "The Story of the New Testament" by Edgar J. Goodspeed. As a text-book on the Old Testament we wish to recommend Dr. F. N. Painter's "Introduction to Bible Study; the Old Testament." It is a small volume but contains the Egyptian and Babylonian background to the Old Testament world, something we have never seen in any other book. It is published by Sibley & Co., Boston, Mass. \$1.00.

For Bible Club work or individual study The American Institute of Sacred Literature, Chicago, offers some splendid scholarly courses.

THE "AFTER SERVICE" BIBLE CLASS.

In the July 1916 Expositor, page 921, is an account of the editor's experiment in holding a Bible class at the close of the morning preaching service. Now he wishes to suggest that ministers who have not tried the plan do so this year.

We are proposing to study for 30 minute periods "Hebrew Poetry," "The Origin of the Psalter" and the following Psalms. Confident Prayers of Faith, Psalms 2, 91, 150; God in Nature, Psalms 8, 19; Rewards and Punishments, Psalms 1, 24; Apparent Failure of Divine Justice, Psalm 73; Appeal of the Suffering Saint, Psalm 42; Praise of the Law, Psalm 119; Eulogy of a King, Psalm 72; Prayer for Deliverance, Psalm 90.

This course begins October 1st and ends December 31st. The books used in preparation are Maclaren on the Psalms in The Expositor's Bible. (This is one of the best translations and commentaries); Spurgeon's "Treasury" is wonderfully suggestive and helpful. There are two other books we have found helpful, "The Psalms and their Story" by Wm. E. Barton; The Messages of the Psalmists" by Dr. J. E. McFadyen.

Such a study is bound to be interesting to the people and will induce them to read the Psalms for themselves and it is exceptionally rewarding to the minister. If possible let him prepare his part from the Hebrew Bible.

SOME GOOD BIBLE CLASS TOPICS.

The following program of topics was used by a class that called itself a "Men's Problem Club:"

Smith and the Church, the Pastor.

Socialism Pro and Con.

Aims for the County Y. M. C. A., Y. M. C. A. Secretary.

Parks and Playgrounds.

New Child Labor Laws in New Hampshire, Ex-Superintendent of Schools.

Pure Food and Drugs, Science High School Teacher.

Opportunities for Boys, Y. M. C. A. Secretary.

Relation of the State to Its Citizens.

The Social Evil—A New Attitude.

Forestry and the Public Welfare.

The Man and the Church.

Local or State Control of Public Health.

Discussion of Report of Committee on Men's Work in the Church.

Public Ownership of Utilities.

Is the Present Arraignment of Social Conditions Justified?

City Planning, Builder.

Expediting Justice, Lawyer.

How Far is Luxury Justifiable? Local Editor. Recent Educational Progress in New Hampshire, Superintendent of Schools.

The Bonus System in Factories, Superintendent of Shop.

Taxation from An Assessor's Viewpoint, Chairman of Board of Assessors.

The Jury Question, Judge.

Arbitration and Conciliation in Labor Disputes, State Board of Arbitration.

Injunction in Labor Disputes, Shop Foreman.

SOME HELP FOR MEN'S BIBLE CLASSES.

We wish to suggest three books of value to anyone thinking of organizing a Bible class or any teacher of such a group:

"Adult Bible Classes and How to Conduct Them" by Irving F. Wood and Newton M. Hall, published by The Pilgrim Press, Boston. "How to Build Up An Adult Bible Class" and "101 Things for Adult Bible Classes to Do," by Herbert Moninger, published by The Standard Publishing Co., Cincinnati, Ohio, 25 cents and 50 cents respectively.

SUBJECTS FOR DEBATE BY A YOUNG MEN'S BIBLE CLASS.

The topics were chosen by asking the fellows what subjects they were interested in. Then a good, two-sided wording of the question was submitted to the program committee. These sample statements will be suggestive of the method:

"Resolved, That the use of tobacco is comparatively harmless for the man twenty-one years of age." (A doctor's son had the negative.)

"Resolved, That a regular attendant of theaters is not a true follower of Christ." (The negative was taken by a lad who works at a pictorium.)

"Resolved, That profanity is sometimes justifiable."

"Resolved, That a debating club does more good than an athletic team."

"Resolved, That Sunday baseball does more harm than good."

"Resolved, That receiving unfair aid in school work is as dishonest as thieving."

"Resolved, That children under fourteen are too young to join the church."

"Resolved, That harmless weekday pastimes are not wrong on Sunday."

HOW ONE MEN'S BIBLE CLASS WORKS.

For nearly twenty years the Men's Class has been one of the most interesting and effective parts of First Congregational Church, Beloit, Wisconsin, to promote the study of the Bible, to discuss vital problems of life and to set a good example before the older boys. One of the gravest questions before the church is how to keep the older boys in Sunday School. It is easier to keep them there if they see their fathers and other men staying for the Bible study hour.

The Men's Class meets in a room by itself. The chairs are arranged in a hollow square, so that the men face each other. The permanent chairman calls the class to order; it is then opened with prayer. The chairman introduces the topic and leader for the day, who presents his topic in a talk from ten to fifteen minutes in length. Then the chairman calls on each man in turn to comment. No one is required to speak, but nearly all present wish to say something. Each member is expected to use three minutes in expressing his views. Occasionally a leader is given more time in opening, and rarely an expert takes up the whole hour. The attendance averages about 30.

The organization is very simple. Every man who attends is a member and enjoys all the rights and privileges. There is no constitution, by-laws or dues. The class is directed by a chairman elected each year and by a governing committee of four. This committee prepares the studies and discussions, selects the leaders and keeps track of the attendance. It also acts as an invitation committee for strangers, and manages the social affairs for the men. Several suppers are held during the year to promote good fellowship.

The subjects for study and discussion are as broad and varied as the interests of men. One Sunday each month is devoted to a Biblical subject or one specifically religious in character. A series of monthly topics is arranged, to run through the year. Some of these yearly series have been: The Old Testament Heroes, The Pauline Epistles, The Other New Testament Epistles, Fundamentals of Christian Doctrine, The Great Mission Fields of the Church.

The field of church life and organization is a favorite field for discussion. Some of the topics have been: The Place of a Creed, The New Congregationalism, Systematic Benevolence, Our Church Music.

In the realm of local social and civic problems there have been discussed: The Parent and the Public School, Medical Inspection of School Children, Industrial and Vocational Training, Sex Education in the Schools.

The late Bishop Foss once visited a Philadelphia physician for some trifling ailment. "Do you, sir," the doctor asked in the course of his examination, "talk in your sleep?" "No, sir," answered the bishop, "I talk in other people's. Aren't you aware that I am a minister?"

A GOOD BIBLE CLASS INVITATION.



OUR TEACHER

The Rev. Dr. Linscott Bible Class

meets at 2.45 p.m. each
Sunday in the Auditorium
of Colborne St. Methodist
Church, Brantford.

We Need You

If you are sick
If you are hard up
If you are sorrowful
If you are a stranger
If your soul is in bondage
If you want Christian work
If your work is not worship
If you would be free from sin
If you are not giving joy to others
If you are not always glad in God
If you do not sing the song of trust
If you lack any kind of good thing
If you have good things to impart
Come to our Bible Class and
Get surcease from your troubles.

You Need Us

We discuss the International Newspaper
Bible Study Club Questions

Presented by _____

PUT ON A FELLOWSHIP CANVASS BEFORE THE EVERY MEMBER CANVASS FOR MONEY.

An Every-Member Canvass, not for finance but for fellowship, proved to be of such worth to the churches of Bellows Falls, Vermont, that a second, or follow-up canvass is being considered. The necessary preliminary arrangements were made by the ministers of the churches, inspired and directed by the efficient team of the Laymen's Missionary Movement.

March 7th after frequent meetings of workers and a union meeting the Fellowship Canvass was made. The Congregational church used the occasion for sending out their pastor's Lenten message inviting to regular attendance and, where persons were not members, to church membership.

Leaving the church early in the afternoon, 52 visitors, who went by twos, called on practically every member in the parish. The addressed Lenten messages were left in the homes and usually formed the basis of conversation. Between five-thirty and six o'clock the visitors returned to the church, where a luncheon had been prepared. A pleasant social hour was enjoyed, during which reports were made by the workers and the canvass discussed. The enthusiasm of the returning callers and their belief in the good effects of the canvass went far towards justifying all effort spent in the enterprise. Some of the immediate results may be stated at this time.

First. Data secured for the pastor by the canvassers. Previous to the canvass there had been a thorough going-over of the parish lists, but the personal reports of the callers brought information direct from the field. The pastor

learned of persons whose interest in the church he had never been led to suspect.

Second. Cordial co-operation of the callers engaged together in fellowship work for their church. It was gratifying and encouraging to the pastor to find none refusing service and many more than were needed offering to assist.

Third. There was the beneficial effect upon the persons visited as they came to realize that this additional tie of fellowship bound them to the church. Oversight, which occurred in but very few instances, emphasized this fact. Some expressed marked pleasure upon receiving a church call which did not solicit some form of contribution.

Fourth. Not the least important has been the growing realization that each member of the church family may and ought to have a part in a Forward Movement Campaign at the Lenten season, and that prayer and co-operation and fellowship are indispensable factors in church enterprise.—Congregationalist.

HOLD A HARVEST DAY IN OCTOBER.

The church is wise that has a good many children's services. Harvest Home day presents a great opportunity when it is rightly used. Decorate the church with the ripened grain and fruit. Special harvest time services are prepared by a number of publishing houses. Send for them. Then take time and drill the children and you will have one of the most impressive and helpful of services. Many a church would take on new life if five or six times a year it held children's concert services. Have these services in the morning, then at night preach from this text. "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. This service in the presence of a harvest of grains and fruits, used as decorations can be made a very impressive one. Be sure and make an evangelistic appeal.

OCTOBER PROGRAM FOR MASSACHUSETTS CHURCHES.

The Massachusetts Federation of churches has arranged the following program for the churches during October:

Sunday, October 3. Rally day for the Sunday Schools. This has been held in many of the schools already, but we can continue to rally the scholars to the schools.

Sunday, October 10. Come-to-Church Sunday, to be followed by a great prayer meeting rally.

Sunday, October 17. Young People's Sunday, to be followed by young people's mid-week service.

Sunday, October 24. Consecration Sunday, when opportunity will be given for the dedication to personal and community service.

PRESS FORWARD THE BIBLE CLASS.

As a recruiting station for strong men the Brotherhood Bible Class cannot be surpassed. A few years ago a pastor in a live country seat town in Illinois led his brotherhood in the establishment of such a class which met in the county court room Sabbath afternoon at four o'clock. An average attendance of fifty men was maintained throughout the winter. They

studied the International Lessons, which that year started with the creation narrative in Genesis.

Two-thirds of the men were church members; the others were young men about town, careless or indifferent of middle age whose Christian friends persuaded them to try again to find in the Bible what they found there; some were very old men. Before six weeks had passed the pastor-teacher began to see that the Word was having its customary effect. Young men said: "I never understood this matter before," and old men confessed they had held erroneous ideas.

Invitations to church membership were given in due time and some of the strongest young men of the town came freely and gladly. The number coming was not great enough to cause surprise, but being the men they were did. Many of those thus coming are now leaders in the church life of the town. The effect of that one Bible class will remain for generations. —Samuel Black in Building a Working Church.

TO GET BOYS INTO THE CHURCH.

The following paragraph is written to Y. M. C. A. men by W. H. Burger, but the suggestions are specially applicable to ministers and Sunday School superintendents:

Make a list of boys who ought to join. Don't make it too long—not more than 12 or 15 names at one time. Put it on a bit of cardboard. Stick it in the corner of your desk pad.

As you spot one of the boys go after him. Indicate by some sign the "come back" you get from him. Follow him up personally. A secretary of a small boys' division got 76 boys into the church in five years by really working this very personal method.

See that the matter of joining the church is put up to every group in the membership about April 1. Set aside a week for the effort. Get group leaders together before, during and after. Get them to get after boys one by one. After all, this matter of church joining is a very personal affair. It isn't so much a question of distributing pretty pamphlets or getting off pious platitudes, as it is of real heart-to-heart talks between man and boy.

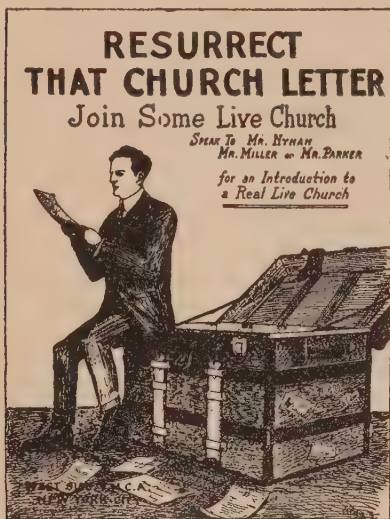
Co-operate heartily with the boys, minister and Sunday School teacher. You can't do the job alone. And both minister and Sunday School teacher will know you're "on to your job" in church co-operation.

Arrange for recognition banquets after Easter. Set them up now for boys who join churches in a whole city or section of a city. These are not for bait, but they should be planned now in order to follow Easter very closely. After you have done the job thoroughly in your membership, campaign the community.

START A "CHURCH JOINING" CAMPAIGN.

We hope that many churches this fall will definitely undertake a recruiting campaign. This illustration has been used to great advantage in such work and we commend it for further use. Write to the F. M. Barton Co., Caxton Building, for reproductions of the cut (price 35c) and sow your town with it by using it in the newspapers and on special

church advertising. We are indebted to "Associated Men" for its use here.



AN "OPENING SHOT" IN THE JOIN THE CHURCH CAMPAIGN WEST SIDE, N. Y.

AN "INGATHERING DAY" AT MILAN, OHIO.

Rev. W. H. Oswalt sent the following letter to all the people of his church the last week

of his church year. The idea is a good one and we pass it on to our brethren:

"And thou shalt observe the feast of weeks, * * * and the feast of ingathering at the year's end." Exodus 34:22.

"Take * * * an offering unto the Lord, whosoever is of a willing heart, let him bring it, the Lord's offering." Exodus 35:5.

Dear Friends:

Sunday, August 27, 1916, has been set apart by the official board as "Ingathering Day." This is the last Sunday of the financial year, and in the service at 10:30 a. m., the members of the church and congregation are asked to bring in the amounts due for the year for church support and for the benevolences.

We want to "clean up" all financial obligations for the year, as a new financial year begins September 1.

Music and sermon of special character.

Let us make this a real "Feast of Ingathering," a service of joyous thanksgiving and sincere worship.

For the Official Board,

A. L. Hoover, Church Treasurer.

J. C. Dorr, Treas. of Benevolences,

W. H. Oswalt, Pastor.

MAKE A MAP OF YOUR PARISH.

The Christian Endeavor World tells how the Associated Congregational Church of Baltimore, Maryland, has accomplished a glorious work by hanging a map of its parish where all of the members could see it. This map shows the streets, the churches, the schools and also the saloons and the places of ill-repute. With

GET SMITH TO CHURCH

HE knows he ought to go. He has been expecting to begin again. Perhaps all he needs to really start him is the winsome logic of "The Sunday Job of Getting Up Steam." You might try enclosing the leaflet in your pastoral letter this month, calling attention to it of course and asking Smith to give it thoughtful reading.

USERS ARE WELL PLEASED

"It is one of the best things on church attendance that I have seen in many a day."

"A stirring appeal to men who stay away from church."

"Its fine, timely and strong, sane and winsome."

"It will start men churchward when neither Big Ben nor the man next door can do it."

"A few weeks ago I sent for a package of 'Steam.' Please send 200 more."

"I have men coming right along as a result of it."

Over thirty five thousand copies have already been sent out, the requests coming from all parts of the United States and from England, Canada, Honolulu, South America and even far New Zealand.

The Price is only one cent each in lots up to three hundred. Five hundred or more $\frac{3}{4}$ of a cent. Check, money order or stamps to accompany the order.

HOW MANY SHALL I SEND?

L. L. BINGHAM :-: :-: ESTHERVILLE, IOWA

the map before them the members began their campaign for the cleaning up of the whole parish.

The result was to bring new life and energy to the church as well as to make a new neighborhood for the church. The plan is a good one. Every church should do something of this kind. Begin your fall campaign by making a map survey of your parish. Many a church has found a new inspiration when in an intelligent way it went to work to help the people of its parish.

Every country minister should likewise make a map of his parish. On this map, locate every house within a radius of four miles from the church. Then make it your business to know by name every man, woman and child in these homes; seek to bring something of blessing, of cheer, of inspiration to everyone of these lives. The true pastor will find work to do and will spend and be spent in meeting the various needs of these homes. When he knows each child by name and begins to pray and to plan for the welfare of each child, he will have gone a long way toward endearing himself to all the people.

Begin your fall campaign by hanging a parish map in your church. Some of your young people will be glad to make it. Then when you meet for prayer, have this map before you. Pray for each home in the parish. With your parish as a center it will be easy to look out upon all of the world as your parish.—The *Congregational News*, Demorest, Ga.

A TWENTIETH CENTURY WEDDING CEREMONY.

There are people in many parishes who would welcome such a modern ceremony as this. It embodies many things that have been emphasized in church and state for many years and we print it to help pastors who are called upon to incorporate progressive social ideals into older forms.

Dr. Scudder who wrote the ceremony for himself and bride is a well known minister in Honolulu and very highly regarded by all who know him.

"Dearly beloved, we are gathered here in the sight of God and in the presence of this company to solemnize the entrance of this man and this woman into the holy estate of marriage, which is ordained by our Heavenly Father to lead His children into the mystery of His eternal home and to give them a foretaste of its joys; which also is the fountain head of the Christian family, the bulwark of the free state and the hope of perfected mankind, and is, therefore, not to be entered into unadvisedly or lightly but reverently in the fear and love of God and with solicitude for the welfare of the human race. Into this supreme relationship come now to be made one these two persons present who have given each to the other, and to me who represent the interests of society, the testimony of an honored physician that they are physically fit to be married.

"You will now pledge to each other your troth.

"The hymeneal vows were then exchanged as follows:

"I, Doremus, give myself to thee, Mabel, to be thy husband. With the help of God I will

to love thee evermore and to keep faith and truth with thee in all things, that together we may the better love and serve our Heavenly Father and our fellow men.

"I, Mabel, give myself to thee, Doremus, to be thy wife. With the help of God I will to love thee evermore and to keep faith and truth with thee in all things, that together we may the better love and serve our Heavenly Father and fellow men.

"As a symbol and prophecy of oneness throughout the whole circle of our being I give (receive) this ring.

"The clergyman then offers prayer asking divine blessing on the newly married couple."

A SPLENDID PLAN FOR CHURCH NIGHT.

Rev. Warren Morse, pastor of the Congregational Church at Bellingham, Washington, has introduced a very helpful feature into the mid-week service. Every Wednesday evening there is served a tea supper at 6:45, a simple affair, the ten cents just covering the cost. In the work of preparation people have been interested who have not previously found a place of work in the church. The idea is to keep the family and the church together.

After supper, while still seated at the table, hymn books are passed. One of the men acts as chairman. The pastor leads in a brief devotional service, telling a story to the children and opening a larger subject for discussion by the adults. Occasionally the meeting is turned over to Sunday School interests or some civic affair of interest is discussed. The attendance averages about fifty.

PRINT THIS IN YOUR CHURCH PAPER.

The Rev. Dr. Robert F. Coyle, of Los Angeles, writes in an article in the *Christian Statesman*: "I have never yet noticed that the men who go to the golf links on Sunday or to the ball parks, or to places of amusement, are stronger and more vigorous and more ruddy with health than those who are glad to go up to the courts of the Lord's house and engage in public worship and teach in Sunday School and go to missions and bring fuel to help to keep the fires of religion burning.

"Indeed, I do not hesitate to say that the people who are busy all day Sunday with the Lord's work are on the whole more sturdy, more robust, and go to their week-day duties on Monday morning with greater zest and better blood leaping through their veins than those who turn the Sabbath into a day of selfish pleasure, of riding and golfing and picnicing and excursions and all the rest of them.

"God takes care of his own. God's service is refreshing. God's worship is invigorating. God's work brings satisfaction and leaves no bad taste in the mouth and no sense of decay and loss in the soul. Line them up on Monday morning. On this side the men who go to the links and use the Sabbath for their own enjoyment and turn away their feet from the sanctuary of God; and on this side the men who seize upon the Sabbath as an opportunity for worship, for communion with the skies, for feeding the spiritual nature, for ministering to others and helping others to think heavenward and of their eternal relations—look at them, compare them, and see if your

men who trample upon the fourth commandment are all aglow with health and all a-tingle with life, and your Sabbath-keepers are pale and anemic and cadaverous and ready to drop into the grave. No sir, you will find the preponderance of health and the finest vigor on the side of those who are on the side of God. When, therefore, men say they must do it, they must get away from the restraints of worship and away from the church, in order to tone up their physical nature, they are deceiving themselves. They are toning it down."—The Pacific.

THE FOUR ESSENTIALS IN SECURING THE ANNUAL BUDGET.

The securing of money for the church budget is not a difficult thing to do. So much has been written about it and so much said about it that the thing looks clumsy and difficult. Here are the four essentials, and they are as simple as "A, B, C."

1. The Duplex System of Giving.
2. The Every Member Canvass.
3. Estimating What Each Member Should Give.
4. Asking the Members to Give It.

Looked at "squarely in the face" this plan seems possible for any church. Of course, the making of the budget itself is of vital importance and requires careful thought. The following items should be included in the current expense side of the budget. Minister's salary, and any helpers, janitor's salary, music, printing, such as church calendar and advertising, insurance, repairs, and a contingent fund. On the benevolence side of the budget should be placed the church apportionment to all denominational objects, such local philanthropies as the church should contribute to during the year, and a contingent fund for unexpected calls.

The duplex system is simply the securing from every contributor a pledge for both current expenses and benevolences and the use of a two-pocket envelope to collect the amounts weekly.

It is not always easy to estimate what each member should give, and it is not done in every church, and it is not a required part of the every-member canvass. Many finance committees let each member subscribe whatever he is willing to give. The best way, of course, is to make an estimate. When one knows the total amount of the budget and the number of members it is easy to average what each should give. Some such statement as this is helpful in making the campaign a success.

We hope that a very great many of our brethren will try this plan for the new year. Some churches begin their year in November, so we mention this plan now.

A SUCCESSFUL TRACT ON THE INVESTMENT OF LIFE.

Not long ago we received of Salem Towne of Boston, a copy of a little book bearing the words "Put it in the Bank" on the front cover page. Upon opening it we found it to be a Spiritual Bank Book based upon Jesus' words, "You ought to put it in the bank." Matt. 25:27 (R. V.) c. f. Luke 19:23. It is one of the sanest and most beautifully gotten up tracts we have seen and we wish to commend it. It



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FOR YOUR CALENDAR.

I would be true, for there are those who trust me; I would be pure, for there are those who care; I would be strong, for there is much to suffer; I would be brave, for there is much to dare; I would be a friend to all, the foe, the friendless. I would be giving and forget the gift; I would be humble, for I know my weakness; I would look up and laugh and love and lift.—Harper's.

STORY-SERMONS FOR CHILDREN.

If you want suggestions and material for your children's sermons that will make them unique and delightfully helpful, sermons that the "gray-haired children" will appreciate, too, you should send for this new book, "Finding Out God's Secrets." It contains 44 unique, pointed, delightful story-sermons that are real children's sermons. They are childlike without being childish. They are different. Write for particulars or send 50 cents to Rev. C. A. McKay, First Congregational Church, Brockton, Mass., and receive your copy by return mail. The book is filled with seed-thoughts and illustrations for sermons. Adv.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

At one time a Catholic family came to the parsonage in Mexico City for refuge and, of course, were asked to be present at the daily family worship. When they left they said to their hosts, "Please pray for us, for we see that you have a most direct and beautiful way of talking with God and we want you to intercede for us."

I. THE GOSPEL FOR A COMMERCIAL AGE.

Matt. 13:44, 45; Matt. 25:14-30; Luke 19:12-26; Eph. 5:16 (Rev. Marg.); Luke 9:25; Luke 12:16-21.

Expository Notes.

One of the weekly papers had recently an editorial on "The Gospel for a Commercial Age." We had long ago noticed how much there was in the Scripture about treasures and riches. This phrase suggested that though we think our own a specially commercial age, we have no monopoly of that quality in comparison with past centuries.

In the first century the New Testament cities were rich towns, prosperous from manufactures and commerce. Wealth brought a demand for luxury. Hence, the life and atmosphere of Rome and Corinth were, in essentials, wonderfully like those of New York and Chicago. Note how the speech of both the gospels and the epistles is colored by commercial influence. Both Jesus and Paul know that the language of investments and trade is a pathway to men's thoughts. Jesus talks of mercantile transactions, from buying five sparrows for two farthings to investing one's all in a farm or a handful of precious gems. Paul appreciates the attractiveness of such words as "rich" and "riches" in gaining attention, their deep significance to the minds of his readers, and so he writes of the "exceeding riches of God's grace," and the "unsearchable riches of Christ."

1. Investments. Matt. 13:44, 45. When Jesus would impress upon his hearers the exceeding value of the blessings of the kingdom, he draws two little pictures of commercial transactions. In each case the thing bought is of great value and is joyfully sought for. The buyer eagerly trades all else that he possesses for this. "The cost of truth is sacrifice but it is worth it."

In this twentieth century the great value of religion should be emphasized. No price is too great to give for it. It is not the church, but the person himself, who gains when he enters its doors. He does not condescendingly accept Christianity, he pays the price of himself and all he has for its possession.

Matt. 25:14-30; Luke 19:12-26. Two stories, from slightly different angles of view, impress the lesson of stewardship. Property is given to men by God, and given to be increased. But each is to remembre that it is "his lord's money," and that a reckoning is to be made for it. Persons have differing abilities, but faithfulness is the only test at the reckoning.

Yet there are some things that all possess alike, time, life, opportunity, etc. And unused abilities and opportunities are lost. That is a lesson that one may see in the present world every day. Time and money must be invested wisely if one would gain wealth.

Eph. 5:16. (Revision, Margin.) The Standard says of "redeeming the time": "Redeeming has to do with the recovery of something that was lost. It is a word that looks backward. The Greek word, on the contrary, is a word of anticipation. It deals with things that are in prospect. It is a term of investment, a commercial word. It is such a word as might be used by an enterprising man of business, a man of foresight and prudence. It is a word to be used of one who takes time by the forelock and lays hold on opportunities as they are in process of arriving. It relates not to misspent opportunities in past days, but rather deals with coming opportunities, which one by one await us just ahead.

"Every Christian should also ask himself what effect his manner of living will have upon people who are not Christians. Will they think more or less of religion on account of the way he lives? Will his conduct tend to mark up or down the market quotations of the Christian faith? Does he discount his Lord in the eyes of men? Or will men bid more for Christianity in the world's market because of what it sees in him?"

"This is a figure which the Apostle Paul used in writing to a commercial people in a commercial age. He exhorted them to buy up life's opportunities. He charged them not to fail to make the most of their time, to make life as productive as possible."

2. Profits: Luke 9:25. A question that the business man must often ask, a question as to the cost of his profits. One may pay too high a price for success.

Relinquishment. Luke 12:16-21. The ventures have been successful. The rich man congratulates himself and lays out his selfish program. He has no thought of stewardship. It is "my barns," "my grain." And then comes the summons. "These are not thine, whose shall they be?" Shrouds have no pockets. It has been said that a man can take no treasure to heaven with him but he may send some of it on before.

The rich man who must leave the wealth which he has so struggled to gain, is known to all every day.

Plan for Our Meeting.

Have the passages selected read by different persons, each followed by comments by the pastor. Ask those present to parallel each reference with facts from the business life of today. Which carries the most impressive lesson to you?

Thoughts on the Theme.

Paul's preaching the gospel brought him into collision with the vested interests both in Europe and Asia. The riots in Philippi and

Ephesus were instigated by men who saw their prospects of gain disappearing. There are methods of business with which the only connection the gospel can have is one of antagonism. Of the riot at Ephesus, the Rev. James Mudge says in *Zion's Herald*:

The men of Ephesus were stirred because their business was in danger, vested interests were imperiled, the religious revival threatened to interfere with their financial gains, their idol was menaced. How often down through the ages this same thing has happened! Lord Melbourne, an English nobleman of the early Victorian era, expressed the feeling which lies in many a heart. After listening with ill-concealed impatience to an unusually practical sermon from his rector, he exclaimed as he went home, "No man has a greater respect for the church than I, but things have come to a pretty pass when religion is allowed to invade the realm of private life." Sure enough. Just so. Let not religion dare to overstep its allotted bounds, to interfere with one's daily habits, one's pet opinions, to intrude into the counting-room or appear in the marts of trade. What will become of our business maxims, the accepted customs of commerce, the conduct of international affairs, if religion is not kept in its proper place, and restricted to Sunday?

II. THE DUTIES OF CITIZENSHIP.

Matt. 22:15-22.

Expository Notes.

We have here a shrewd plot, which ignominiously failed, to involve Jesus in antagonism with one of two classes of society. The apparently innocent question, Is it right to pay tribute to Caesar? was a trap which they thought he could not escape. An affirmative answer would offend the religious patriots of the nation. The Zealots—who were strong in Galilee whence the most of the disciples came—thought paying tribute to Rome was an act of unfaithfulness to Jehovah. If he answered in the negative, the Roman rulers would arrest him for seditious utterances. For many long centuries there have been those who thought that between the active citizen and the earnest Christian there is a great gulf fixed. The saintly ideal has been of a hermit removed from the struggles of this world.

And in some quarters it is yet believed that the scholar and the Christian should not soil his hands with politics. Even where the doctrine is not held theoretically, it is in practical deeds in real life. But Jesus did not so teach.

Give to the emperor the tribute of time and labor and money due to him; give to God the service due to him. The first is no less an imperative command than the last.

In a country like ours where each man is at once subject and king, citizen and sovereign, a double responsibility rests upon each.

Plan for Our Meeting.

Topics for discussion. How can the citizens of our town be led to see their civic responsibility? How can the rising generation be taught the duties of citizenship? How can they be led to feel the imperative nature of those duties?

Thoughts on the Theme.

In great cities we have almost forgotten honesty in administration of public affairs. We

may enforce the laws against one man and let another go immune, but if we do, there is a price that we will pay for it after a while. An office can not be administered with corruption long without damage. If members of the United States Senate have gone wrong, who is to blame? Back of them is the responsibility of the people, who make them officers. Public officials are what you make them. The best part of citizenship has held aloof in big cities from the elections, and it is largely due to them that abuses in public office are found. You sometimes make public officials of men to whom you would not speak if you were to meet them in the street, and then when they go wrong you wonder why they do it.—Ex-Gov. Hanley of Ind.

* * *

Jacob Riis, in his book, "The Battle With the Slum," tells how Tammany came back to New York. As he went to the train for the city, on the platform he found half a dozen of his neighbors, all business men, supposed to be friends of reform. They looked surprised when reminded that it was election day. "They didn't send any carriage for me," said one. "I don't see what's the use," said another. The others yawned and said, "I don't care, I have my business to attend to." They stayed at home and lost their votes. The Tammany captains were hauling votes to the polls all day long.

* * *

Rev. Dr. Theodore L. Cuyler, contributed this watchword to the national campaign: "Next to the sin of voting wrongly is the sin of not voting at all."

* * *

A local-option election was held a short time ago in an Eastern state. Two men traveled eighty miles to deposit their ballots. They had convictions on the duties and privileges of citizenship. They both voted against the saloon, and no-license carried by two votes in that town. Was it worth all the inconvenience and sacrifice of time on the part of those two citizens to save their town from the liquor curse? Of course it was. An Ohio town had the same issue up a few weeks ago. For four years the town had been "dry." It went wet by a majority of four. One is curious to know whether a half-dozen citizens who would have voted on the right side did not stay at home through carelessness or indifference, and, by so doing, turn the town over to the enemy.—Epworth Herald.

* * *

A police official of a certain city once remarked: "I have tried as faithfully as I could for four years to attend to my official duties as a public trust, yet no good citizen has ever thought it worth while to encourage me by an approving and kindly word; but if I should do something a bit wrong, they would all tell me about it from the pulpit and the convention." We fear that there is too much truth in these words. We rarely hear of a sermon approving the faithful course of a good officer. It is a question how directly such matters should be taken into the pulpit, but since condemnation is so often spoken, approval would be at least in equal good taste. Approval of the right is a Christian grace, and it is true that lack of kindly encouragement often indirectly causes moral laxness. If there is a public official in your town or city who is trying to do the right thing, tell him you appreciate his course, and

give him all the help you can.—Pittsburgh Christian Advocate.

* * *

D. L. Moody, on arriving in a certain city to conduct a series of evangelistic meetings, inquired of a pious churchman about the attitude of the place on some prominent political issue. The man replied, "O Brother Moody, I do not know anything about politics; my citizenship is in heaven." Mr. Moody replied: "You had better get your citizenship down here until we get some of these political questions settled." It is the duty of the preacher of the gospel as well as of all Christians to take a lively interest in political affairs, for the moral and religious condition of the world is greatly influenced by the political condition of the people. The preacher of the gospel as a citizen is under obligation to attend the caucus, to vote, and to use his influence to secure the election of the best men to fill the offices. Dr. C. H. Parkhurst says, "If you vote for a man you know to be a bad man, and he is elected, his official acts are your acts. If you do not vote for a good man, and a bad man is elected, his acts are your acts."

* * *

The Athenian Oath.

Every Athenian youth when he came to the threshold of manhood stood in the presence of the chief officers of the city and took this famous oath:

I will not dishonor my sacred arms. I will not desert my fellow-soldier, by whose side I may be set. I will leave my country greater and not less than when she is committed to me. I will reverently obey the laws which have been established and in time to come shall be established by the judges. I will not forsake the temples where my fathers worshiped. Of these things the gods are my witnesses.

This ancient ephobic oath has been parodied from the American standpoint:

We will never bring disgrace to this, our city, by any act of dishonesty, or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideal and sacred things of the city. We will revere and obey the city's laws and do our best to excite a like respect and reverence in those above us who are prone to annul and set them at naught. We will strive unceasingly to quicken the public sense of civic duty, and thus in all these ways, we will transmit this city, not only not less, but greater, better and more beautiful than it was transmitted to us.

* * * * *

Our whole fabric of government is dependent upon a political system conceived and established by the fathers, but for which we are now responsible. This system of government, changed from time to time to meet the needs of the advancing social order, remains today the most hopeful plan of government yet evolved for human progress. The key-stone of this system is the ballot. He whose hands fail to hold the key-stone in its place is traitor to the state, and should be made a man without a country.

Who is to be more despised, the man who goes to the polls and casts a ballot for an evil thing, or the man called upright by his neighbors who does not vote at all? I submit that the latter is the more dangerous of the two; that the indifferent private citizen who fails to vote is in the long run a far greater menace than

the official who levies a tax on a brothel, or takes hush-money from a gambler.

Every citizen not voting at a given election should be required to furnish to the election board the reason or reasons for his failure to vote, and every citizen not voting in two successive elections should be disfranchised for two years unless able to give physical disability as the cause of his delinquency.

America is "a republic in which all men are sovereigns, but in which no man cares to wear a crown." But the crown of American sovereignty is the ballot, and every otherwise worthy citizen who fails to wear his crown denies his kingship and endangers his kingdom.

And for a Christian it is just as much a religious duty to vote as to pray. The ballot is my political prayer. Jesus, the world's "First Citizen," spoke a truth that each succeeding generation has been much too slow to accept when he said, "Render unto Caesar the things that are Caesar's."—Daniel A. Poling.

III. OF A SECOND SORT.

Ezra 1:10; Matt. 25:20-25.

Expository Notes.

Cyrus the Persian had taken possession of the throne of Babylon. His first act was to allow those whom the former king of Babylon had forcibly deported from their own lands, to return thither, carrying back the sacred images of their own gods. Among these were the Jews who had no images, so to them were returned the silver and gold vessels of the Temple equipment. Among the list there are thirty bowls of gold and four hundred and ten bowls of silver. The priestly scribe invoices the latter under the head of "silver bowls of a second sort."

Does it not recall Abraham Lincoln's famous dictum: "The Lord must have liked common people; he has made so many of them?"

The silver bowls were more often needed in the Temple service than the more valuable gold ones. Leaders are very necessary and useful but no church wants too many of them. They need followers. Many a church is suffering from an over-supply of would-be leaders and a lack of followers. There were thirty gold bowls and four hundred and ten silver bowls in the Temple treasury.

In the parable of the talents it is made plain that it is not the conditions nor the quantity of service that counts, only its quality. Faithfulness is the one thing demanded. The Master's judgment upon the servant who had gained two talents is couched in the same words as upon the servant who had gained five talents. It is significant that it is the servant with the one talent who hid his talent in the earth. If we cannot do great things, we will do nothing. It is vanity that hinders our usefulness. We oftentimes endeavor to make it masquerade as humility, but stripped of its disguises it is sheer vanity.

An editorial in The Continent a few months ago put these truths in other metaphors, in the language of the youth of the street of the present day. The Continent editorial is entitled "Playing in the Second Team." It says:

"A regular, consistent scrub."

Would you think that was praise if it was said about you? Well, it was praise on the page where the words appeared.

In the "annual" of a large eastern college a certain junior got his tribute of regard from his

classmates in these terms: "He is the most regular and consistent scrub in the class."

Whatever might be the thought of such a characterization anywhere else, there is no doubt of its being a truly complimentary compliment in college. And it tells too a very great deal about the quality and career of the man to whom it is attributed. Each year a bunch of ambitious fellows have to be told that it isn't in them to be the kind of athletes whose names are put in the papers. And usually they lose interest then and there. They find some other more attractive way of using their spare time.

But here was one exception. This man, when he couldn't be one of the highest-ups, considered that second-grade men have their uses. The men of the first team can't be trained for inter-collegiate games unless they have somebody to play against at home. The scrub team is a necessity, and this young man knew he was good enough for that. So with the scrub team he enrolled himself. Other men who had to accept relegation to the scrubs were often missing when wanted, and played indifferently when they did play. But this man was always on hand and played with might and main. He was "regular and consistent." And it is surely much to the credit of the young men of the school that popular student opinion valued justly the meaning of this diligence.

For the men who proved himself "a regular and consistent scrub" represents a sort of manhood of which the world needs a much greater abundance than of the brilliant and showy sort.

Much is said in these modern days about the importance of better leadership for church and society. But no matter how insistent leaders are required, not everybody can be a leader. The most of people must be followers, helpers—inconspicuous people doing unapplauded duties. And in the last analysis the quality and fidelity of the following on the part of such followers counts more for the success of good movements than the most brilliant of leading by leaders.

Nothing comes of endeavors which consist of one man's energy only. Scores, hundreds, thousands, of others must turn in and help if anything is realized of the one man's purpose. And they must turn in and help without any thought of sharing the acclaim that the first man will receive when their efforts have made his project successful. If a church does well, the pastor gets the credit; if a society for reform or philanthropy is a success, the president or executive officer achieves prominence; if a new movement in evangelism or education takes effect, its chief speaker becomes a public figure. But if jealousy for the credit thus given the leader cankers the hearts of those associated with him, all the good accomplished is hopelessly wrecked.

To make permanent an advance in the bettering of the world there must be a great host of those who love the cause so much that they ask no reward except satisfaction in seeing good done.

Sometimes it seems that those are happiest in the world who are born without ambitions—who appreciate that they have not the gift of leadership. Such people, working quietly to do their duty in the places where they find themselves, achieve in many cases lives of wonderful beauty—the beauty of self-forgetting helpfulness.

But there are others who are cursed with

dreams of great things they would like to do. Circumstances seem united in a conspiracy to hold them back from making proof of their full ability. Ordinarily such people struggle long against this doom to obscurity. But the result in each attempt is monotonously the same; it is apparent that they never will make the first team. They have to fall back among the scrubs.

Then comes the test of a man's inner quality which is far more acidly biting than any test that prosperity or success could bring.

How many people fail, show themselves simply superficial hungerers for popularity. When they can't have that, all their zeal for righteousness evaporates.

And it is hardly less sorrowful when people of a little deeper sincerity fail just as badly because they can't understand that it is worth while to be scrubs. Such people fall away not because they have lost zeal but because they have lost heart.

But those whose heads are clear to see the truth and whose hearts are right to will a willing service, realize that scrubs are just as requisite for achievement as men of the first team.

And the right sort of devotion to any cause will resolutely expel sulky disappointment and will determine that if a scrub one must be, then at all events one will be a "regular consistent scrub."

Plan for Our Meeting.

Topics for discussion. Where do we need helpers in our church? Who will pledge to help in — (Put some small definite service here?) Who will try to gain two others to help in — (Again a definite service.) Who will try to find a new place in which to put a small service not now rendered by anyone?

IV. THROW OUT THE LIFE-LINE.

Gospel Hymn.

Psalms 107:23-30.

Expository Notes.

The Jew—unlike his neighbor, the Phœnician—was never a sailor. The sea, in the Hebrew Scriptures, is an emblem of unrest, of trouble, of mystery. The crowning threat against disobedience, in that terrible twenty-eighth chapter of Deuteronomy, is that they shall be sent back to Egypt **in ships**. And the first thing in the picture of the new heaven and new earth which passed before the eyes of the exile on Patmos is that "the sea is no more."

The psalmist's vivid picture of a tempest at sea ends with a touch which has expressed the feeling of many a storm-tossed individual, both literally and figuratively, for some thirty centuries. "So he bringeth them unto their desired haven." The sea is something to be rescued from. This thought has been expressed in a well-known gospel hymn.

"Throw Out the Life-Line."

"There is more electricity in that song than any other I know of," said Dr. Theodore L. Cuyler to Ira D. Sankey, after hearing him sing "Throw Out the Life Line." "You ought to sing it as often as you have an opportunity." Mr. Sankey followed the suggestion with the result that the song became one of the most widely known of any used in the Moody and Sankey meetings in both England and the United States.

Like other famous songs, "Throw Out the Life Line" was written with little thought of

its subsequent world-wide popularity. In speaking of its origin E. S. Ufford says:

"Nineteen years ago I was settled over a rural church located at Westwood, in the town of Dedham, thirteen miles from Boston. The low wash of the old Atlantic was sweet music to my ear, and from boyhood a strong fascination held sway over me for its shores. It may have been this which filled my imagination with mental pictures of the sea, of wrecks and storms more particularly, thus laying the basis for the metaphor in the song, which so many have declared to be a true and vivid delineation. I have often been asked if I were not at some time either a sailor or a life-saver.

"At Nantasket Beach, I one day visited the life-saving station, and I had shown to me for the first time a life-line with its silken strands, and had its uses minutely explained to me; the story of a wreck on this dangerous coast was at the same time related by a friend. These two incidents formed the basis of the song.

"A title, you know, has much to do, many times, with the success of a composition. It not only impresses the author, but it catches the ear of the public. So in this case, when the four words, 'Throw out the life-line,' came to me, I had my inspiration. The sentence stayed with me, and I could not have thrown it off, had I been so inclined.

"One Sunday afternoon I felt constrained to take my small organ into the village and sing and speak to the people who might pause there to hear me tell of Jesus and his willingness to rescue the perishing. I had about this time

been assisting an East Boston pastor, and he had spoken about 'throwing a life line' to some soul in the sea of sin. The phrase had been given to him by another pastor who was also an evangelist. It may have been that which caught the fancy of my thoughts as I spoke that day. Were not these unsaved ones in the breakers and in need of a life line? I went home to the parsonage and began to write. In fifteen minutes I had the four verses penciled on paper. Then, seating myself at the instrument, I began to play the melody without mental effort apparently; and so, in a short time the song was born."

It was afterward purchased by Mr. Sankey, harmonized by Mr. Stebbins, and became one of the most useful of gospel hymns.

Mr. Ufford traveled about the country giving Gospel sermons and lectures in which he used a miniature life-saving outfit to illustrate his theme. He always sang the life line song, and became known as the "Life Line Evangelist."

In one of his western tours Mr. Ufford carried a life line which had been instrumental in saving sixteen sailors in the wreck of the schooner Elsie M. Smith, off Cape Cod in 1902. He told the story in a church in California at a watch night service, and afterwards sang his song. By a singular chance one of the saved sixteen was in the audience. On a trip which the author took around the world he found this song a passport for him wherever he went, whether in Japan, Ceylon, China, Italy or England. In Honolulu the natives sang the song to the Rev. Mr. Ufford in their own tongue.

How To Prepare a Speech

I. Introduction.

A speech has:

- (a) A general statement;
- (b) An argument;
- (c) A conclusion.

The length has nothing to do with it. A speech is not a "Talk," but a definite, clear-cut discussion of a subject with a logical conclusion.

II. Different Ways of Preparing a Speech.

1. After selecting a topic speak out of your general fund of knowledge. Many sermons are preached this way. It is "dangerous," because one ought to be definite and accurate in statement, and it is hard to be when one trusts to his memory chiefly!
2. After selecting topic one should read widely on the subject. Turn to index volumes and to Encyclopedias and Dictionaries, and make note of all the references. Then read them carefully, **taking copious notes**. Ask your friends for information. Get different points of view. Avoid being one-sided. Be frank and honest with the facts. **Finally got away alone and read over the notes**. Select your main line of argument, keeping your **motive and purpose** in view, then go straight to your engagement and pour out your fund of information.
3. Select your topic. Sit down and analyze it, dividing it into heads and sub-heads. For ordinary speeches a three or four-fold division is good and easily

handled. Use previous methods of reading and taking notes and then arrange material under these heads.

Always keep in mind the necessity of shaping a **conclusion** to drive home the results of the discussion.

III. The Element of Experience and Reality.

There is some difference of opinion about how much **personal experience** should enter in. I think that in matters like **religion** the place given to personal experience should be very large.

A public speaker should be sincere and serious. Young speakers should not ape some saint or express their own lack of experience in the terms of adult Christians. One can bring into his speech **opinions of others**, but he will have **great power** if he can present his **own views** even if they are not conventional. Young speakers are in danger of saying what they somehow feel they are expected to say! They become unreal and forced in religious experience.

IV. Helps and How to Use Them.

The person who is going to engage in some line of **distinctively religious** work should have:

- have:
- (a) A Good Bible. American Revision, large type, interleaved.
- (b) A Concordance. Walker's, Young's, Strong's, or one bound in Bible.
- (c) A Topical Index is very good.
- (d) A Dictionary. (Bible Dictionary.)
- (e) A Commentary.

V. Conclusions.

How to Apply These Points to Preparing for Leading Prayer Meetings or Taking Part in Any Religious Service.

1. When you have a given topic examine it carefully. Example: "Growth: Body, Mind, Spirit." Luke 2:40-52. Read the passage and you find it represents Jesus as growing naturally like other boys. Next, look up all the references in your Bible and make notes on them. If you have time run down all the references of all the passages. Look up the words in a Concordance. Look up the passage in a Commentary and make notes. Turn to Dean F. W. Farrar's "The Life of Christ," and read chapter V on "The Boyhood of Jesus." Look in "Great Texts of the Bible," volume "St. Luke," p. 83, and you find material for homiletic use on "The Growth of the Child Jesus." Now go over your notes carefully and by this time you will be **enthusiastic**. Plan your time so as to get in your **conclusion**, but draw your conclusions from what you **say**, not what you intended to say.
2. Remember, there is no substitute for work! "The Lord helps those who help themselves." Do not expect a miracle to help you out when you have neglected to prepare! Information produces inspiration. Inspiration leads to participation! An empty head makes a pointless speech. An appearance of spirituality and the pretense of piety will not take the place of preparation.

PORTRAYING NATURE TO CHILDREN.

The following list of subjects could be used in Sunday School work to interest children in nature study. The children should learn the different verses and the teacher should then explain them.

Lily (Luke 12:27); Grass (Luke 12:28); Star (Matt. 2:9-10); Vine (John 15:1-5); Cedar (Psa. 92:12); Wheat (Matt. 13:24-30); Flower (Isa. 40:8); Palm (John 12:12-13); Mustard (Matt. 13:31-32); Willow (Psa. 87:1-2); Barley (Ruth 1:2); Fir (Psa. 54:16-17); Rose (Isa. 24:1); Rushes (Isa. 35:7); Oak (2 Kings 13:14, Revised Version).

Keeping One's Life in Tune: Value of Sabbath Observance.

Pianos have to be kept in tune. Every now and then the tuner comes and goes over all the strings, keying them up so that there will be no discords when the instrument is played. Our lives have a great many more strings than a piano and more easily get out of tune. Then they begin to make discords and the music is spoiled. We need to watch them carefully; to keep their strings always up to concert pitch.

One way in which a piano is put out of tune is by use. The constant striking of the strings stretches them and they need to be keyed up from time to time. Life's common experiences

have an exhausting effect. It is said of Jesus that "virtue went out of him," as he went about healing those who were sick. Virtue always goes out of us as we work, as we sympathize with pain or sorrow, as we minister to others, as we strive and struggle. Duty drains our life fountains. We have our daily tasks, temptations, burdens, cares, trials, and at the close of the day we are tired and the music our life makes is naturally not as sweet as it was in the morning. Night has a blessed ministry in renewing our physical vitality so that our bodies are ready with the new day for new service. And the songfulness of life is far more dependent upon the bodily conditions than we dream of. It is much easier to be joyous and sweet when we are fresh and strong than we are jaded and weary.

But the body is not all. We are made for communion with God. We need also to come into his presence at the end of the day to be spiritually renewed. The other day a young woman whose work is very hard, with long hours and incessant pressure, took a little time from her noon hour to call upon an older friend, saying: "I felt that if I could see you for five minutes, to get an encouraging word, I could get through the afternoon better." What is true of a human friend is true yet more of God. If we can get a little while with him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We can not afford to live a day without communion with Christ, to get his strength, joy and peace into our hearts.

One of the principal ways in which the Sabbath helps us is by lifting us up for a little while into accord with heavenly things. We withdraw from the toil, bustle and noise of our weekday work into the quiet, where we can hear the songs of peace, catch sight of the face of God and commune with holy thoughts. The effect, if we avail ourselves of the possibilities of such a privilege, is to start us anew on a higher plane of living.—J. R. Miller, D. D.

THE FLAMING SWORD.

The cover picture in this issue, a Copley print from a painting by Kenyon Cox, is reproduced by permission of Curtis & Cameron, Inc., Boston. It was chosen as an illustration of what may befall America if we do not heed President King's warning in this issue.

If we want war we should face the situation squarely and begin to pray for success each Sabbath in our church service.

Read "Citizens of a New Civilization" and then ponder carefully if we want to bring it about with "The Flaming Sword."

SEND FOR "THE CHURCH NUMBER" OF "ASSOCIATED MEN."

The April, 1916, issue of Associated Men is a wonderfully helpful number for the church worker. Its articles and illustrations are very fine. Address the editor at 124 East 28th St., New York. Enclose 10 cents.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATION IS LIKE A HOUSE WITHOUT WINDOWS

LITERARY ILLUSTRATIONS SELECTED BY GEORGE M. GRAHAM

A Prayer.

Rom. 10:12-21.

A recent traveler writes thus about Nigeria: "Amid the loud whistling of locomotives and of shouting engines, I saw a white-robed figure go on his knees, turn his face to the East, and bend his head in devotion. It was a Mohammedan silently offering up evening prayer. Yet there are worthy folks at home who seek to send missionaries to these people to teach them to worship the same God, but in a different way." But a page further on this critic of missions gives this interesting information: "The country traversed is wooded and fertile, but depopulated, the effect of the cruel slave-raiding descents from the north, which devastated districts, leaving, as evidence of the visitation, burnt-down villages, the inhabitants all either dragged off to slavery or put to the sword on the spot. The land sank into disuse and desolation. **British power has stopped it forever.**" Who on this scene represented the slave-power? The "white-robed figure on his knees." The Moslem is the desert-maker. Who represents "the British power that has put a stop to the cruel slave trade forever?" "The worthy folk at home who send missionaries" to teach peoples how to worship God in spirit and in truth.—W. L. Watkinson.

Rejoice Greatly!

Phil. 4:4.

A little while ago I saw a half-dozen sandwich men walking through the streets of London, looking thoroughly pinched and starved and wretched, and their boards carried the advertisement as to where the onlookers could get "the best dinners in London!" Famished wretches advertising the best dinners! Cheerless men and women advertising "the joy of the Lord!" Heralds in whom there is no buoyancy advertising the Light of life! No, it is the cheery spirit, the praiseful spirit, that offers the best commendation of the grace of God!—J. H. Jowett, D. D.

Not Disappointed.

Matt. 11:28.

Some time ago I heard a brilliant preacher deliver a sermon dealing with those types of men and women who come to Christ and are disappointed in what they find. First came the politician, his mind full of schemes of empire and national projects. And Christ shook his head and said, "My kingdom is not of this world." Then came the social reformer, bent on open spaces and wholesome drains and decent dwellings and living wages. But Christ said, "My kingdom is not meat and drink, but righteousness and peace and joy." The artist came, in quest of a subject for his forthcoming

(1)

academy picture. And he found one who had no form or comeliness that any should desire him. Then there stood before him the dying thief and the woman taken in sin. Christ had a gospel for them, and they did not go away disappointed.—W. Kingscote Greenland.

Three Hills.

(4)

There is a hill in England,
Green fields and a school I know,
Where the balls fly fast in summer,
And the whispering elm trees grow,
A little hill, a dear hill,
And the playing fields below.

There is a hill in Flanders,
Heaped with a thousand slain,
Where the shells fly night and noontide
And the ghosts that died in vain,
A little hill, a hard hill
To the souls that died in pain.

There is a hill in Jewry,
Three crosses pierce the sky,
On the midmost He is dying
To save all those who die,
A little hill, a kind hill
To souls in jeopardy.
—Everard Owen in the London "Times."

A Battle-Song for the New Year. (5)

Matt. 25:45.

His garment of white is girded for fight;
His sword is drawn ready at need;
And he speaks in our ear as the story we hear,
And stands at our side as we read.
For the blood that is spilled and the souls
that are killed,
For the children that toil the night through,
We shed a soft tear, when the challenge rings
clear,
"And what are you going to do?"

"We do little, indeed," politely we plead;
"But we favor all schemes of reform,
And our strength is all spent in these days
of high rent,

To keep our own firesides warm.
Our rulers we blame for our land and its
shame
And we rail at the self-seeking crew."
Yet the answer is still, explain as we will,
"And what are you going to do?"

For homes are despoiled and childhood is
soiled;
And strong lives are wasted away;
And we solace their woe with the crumbs that
we throw,
The while for the kingdom we pray.

But there sounds in our ears, at the end of the years,

A voice we must hearken unto—

"I was naked and cold, in prison and old,
And what in that day did ye do?"

—Jessie Wallace Hughan, in *The Survey*."

Super-sensitive.

Acts 20:24.

(6)

There is a danger of living in a fool's paradise. But there is an equal danger of living in a fool's purgatory. If we unerringly pick out all the dark facts of life, it may lead to mental and moral wreckage. A good deal of insincerity is apparently beyond our control; but in scores of cases it starts in conditions of mind into which we have allowed ourselves to slip. Such people must reverse the natural inclinations of the mind. They must deliberately, for the time, put thoughts of evil out of mind and think only of good. Face facts, but be sure you face them all. What each one of us calls the universe is that particular bundle of facts to which we have come to pay attention.

This tendency may end in monomania. I knew a minister who had a singularly happy pastorate in which his message met with a great response, and his every effort treated with remarkable trust and confidence. Yet he was continually depressed and overcast because of one or two criticisms or failures. He was the recipient of scores of letters thanking God for the illumination and help of his message, but these were all forgotten because of one or two anonymous letters quite beneath notice; eventually he was driven out of a most useful and important work simply by pin-pricks and infinitesimal opposition.—W. E. Orchard, D. D.

Heroes of Brotherhood.

John 15:13.

(7)

If ever there was a place and time when this Gospel of Jesus must be preached and practiced with passionate loyalty it is in America today with the spell of the Great War upon us. Here if anywhere the brotherhood of man is to be realized.

On October 6, in the washer-room adjoining furnace No. 1 in the plant of the Illinois Steel Company of South Chicago, twenty-six furnace blowers were resting for a few minutes. Suddenly Sheldon Lacey heard a noise and saw the base of the big valve in the pipe carrying the waste gas drop down. This released the deadly poison into the room. Lacey was near the door. To try to force back the base and hold the gas until the flow could be checked would mean fearful peril and it might mean death. The men were foreigners, united in the brotherhood of hard labor. Lacey thought like lightning. This was his task. "Get out, boys!" he yelled, "I'll hold it back awhile." The men ran. Lacey reached the valve and got the base up. But the loose connections and the hole where the rivet had failed let the deadly gas upon him. He and the valve base fell together. Then Pietro Moncilochi, his "Dago" partner, ran back. He dragged Lacey half-way to the door; then they went into a heap. Four others lugged the two into the fresh air and collapsed.

A few hours later both Lacey and Moncilochi

died in the company hospital. A reporter added these sentences to the report in the morning papers:

"The four volunteers were lying near, still unconscious and perhaps dying. No one knew the names of the four. Men go by numbers in the mills until they die."

Now this is brotherhood, overleaping every selfish interest, defying custom and race and rank and creed, and realizing itself in those immortal heroisms that free us all from the charge of bondage to low aims in life's supreme moments.—Ozora S. Davis, D. D.

Streets to Churches.

(8)

Mr. Gerald Stanley Lee, giving this picture of how the street talked back to the church on a special Sunday when he had visited the famous Smith College and dropped into the college vesper service. He says:

Then I heard a man, with a vast pipe-organ up behind him (which could hardly have held itself in from singing Magnificats if it tried), and a hundred glowing college girls backing him up on the platform, and all breaking out and singing, "Jerusalem the Golden!"—I heard this man get up and tell seventeen hundred young women, the assembled mass of whose joyous faces in front of one sometimes seems like some great window lighting up the place (some of the light comes in through the windows on the sides, but a great deal larger part, and certainly the more important part, of the lighting arrangement of Smith College comes from the audience)—I heard this man tell these seventeen hundred young women—all of them shining back at him—that human nature was full of darkness, that man was a brute, that no one could begin to express the stupendous, infinite, immeasurable brutality of the human heart.

Then he pointed to the European war to prove it.

He told us all to be on our guard. We could not tell any minute when the beast in us would break out and sweep all fairness and beauty out of our lives and out of the lives of all around us.

What the Girls Said.

Of course, nobody could say anything. The young women sang the hymn they were told to, "My Soul, be on Thy Guard." Then they poured out and filled the streets with voices, with joy and soft laughter and footsteps, with the stir of youth and hope, with that sense we all know in the streets here of strange, contagious, gentle, unspoken expectation!

The streets were right, I think, last Sunday night, after the service.

One could not but feel it as one walked through the hum under the great trees—that glorious contradiction that glimmered and flowed through the streets, of what everybody had just heard in church.

Often in this way have I heard, or thought I heard, streets talking back to churches. The streets have the last word. And the factories. And parlors and living-rooms and kitchens and nurseries have the last word.—Public Opinion, London.

The Magic Stone.

(9)

The charcoal burner, Hans, dwelt in a

cave in the depths of a German forest. It was a hard life that Hans lived, especially in the winter when the days were short and the nights long and cold, and he was exposed to many dangers in his journeys for food and to and from the various locations of his daily toil. It was a lonely life too, for few travelers ever came near him, and sometimes he had good reason to fear them when they did; robbers and fugitives from justice passed by his habitation occasionally and demanded shelter, nor would they have scrupled to take his life had it not been that his poverty rendered it scarcely worth while; he had nothing that they would care to carry away. When the snow lay on the ground wolves and other savage creatures would come and prowl around his door, and he had to fortify himself against them as best he could with many trunks of trees, and when they became specially menacing he would cast fire among them to frighten them away. But the illimitable forest was a never-ceasing source of wonder to simple Hans. He felt it to be mysteriously alive, partly with good spirits and partly with evil. It whispered many things in his ears as he trod its leafy glades in the summer and gazed upon its dull and bare but wonderfully beautiful interlaced boughs and branches in the winter. When the frosty rime lay glistening upon them occasionally he could almost have avowed that the dazzling radiance vaguely revealed to him the bright and beautiful world within and yet beyond the world he knew. Hans grew to be more and more sure of this and to long for fuller vision of it. He was always looking for some means of establishing communication with it, and at last it came. One day as he sat musing in his solitary abode, with only the firelight to keep him company, a stranger entered and asked to be allowed to rest for a little time. The charcoal burner welcomed him and gave him of his best. Little passed between them in the way of speech, but Hans was conscious of a mysterious elation aroused in him by the very presence of his guest. The strange, sweet and holy effluence radiated from him that Hans had sometimes felt in the forest when it had seemed as though the veil were just about to be lifted and show him the world of his dreams. A wonderful peace and quiet settled on the rude home while the stranger was in it; it even seemed to grow larger and more beautiful; and when he rose to go he left in the hand of his host a blood-red stone that flashed crimson rays, and then he passed out into the night. And the most remarkable thing about that stone was that when he held it he could see through the walls of his cave, through the forest itself, through and behind all ordinarily visible things, and catch a glimpse of the spiritual splendors they concealed. In time he came to be able to do this better; he even ceased to regard visible things as a barrier; he could make his way through them and dwell in the light and joy beyond, though he never knew whether he actually went away from his cave or not, for he continued his work just as before. But he was never afraid, or anxious, or troubled any more; while he kept the precious gem near his heart he was emancipated from the dreari-

ness and dread of his surrounding. And at length the day came when the shining jewel rose before him like a star and led him straight through the pitch darkness of his underground habitation out into the warmth and freedom of which the summer leaves had whispered and the winter frost had almost shown; but when some passing travelers afterwards knocked at his door and entered they found his body lying by the dead embers of his fire and with a look upon his face as though the soul that once tenanted it had been fully satisfied at the moment it said farewell.—R. J. Campell, M. A.

The Helping Hands of Christ. (10)

Some years ago I was speaking in one of our southern towns, in a series of meetings, and an old farmer came into my hotel one day, and asked to have an interview with me. I admitted him into my room. I found him to be a farmer with hands indicative of the very hardest work imaginable. There he stood in his rough farmer clothes. I wondered what his purpose was in coming. After a while he said, "I suppose you wonder why I am here." I said, "Yes, sir, I really do," for I had found that he was a good Christian man, and I could not see where I could be of any special help to him. He said, "I came just to give you a story. You are fond of stories in your sermons, and I thought I would give you a new one." I said, "Well, I am glad to get a new one; I have about used my old ones till they have lost all their freshness." He said, "Well, here is a good one. I don't know whether I am going to be able to tell it to you or not, because it comes so close home to me." Then he pulled a letter out of his pocket, which he did not give to me for some while. He said, "I have a boy—only one child. We worked awful hard, wife and I, on the farm, to educate him, for he was such a bright, promising lad. He passed through our state university with honors. It took everything that we could make to do it. We oftentimes denied ourselves food that we needed, to do it. And finally, we sent him to a great university out in the West"—one of the very best universities in that land, or in any land for that matter—"and a little while ago we got a telegram from him to this effect: 'Graduated with the first honors.' And, sir, you cannot imagine how proud we were of that. Everything we had was wrapped up in that boy. She had worked and I had worked; we had toiled together, and now we must send him a telegram—we had only just enough money to pay for it." Here is the telegram: "Mother and father are proud of you today." He said, "Sir, when he got that telegram he sat down and wrote this letter, and I only want you to read it." I read it; such a sweet letter it was. Here is the gist of it: "Father, your and mother's telegram almost burst my heart. You talk about being proud of me that day. I was not thinking about myself. I was thinking about your and mother's horny hands that had made it possible for me to be here." Then he said, "I want to keep that letter as long as I live." I said, "You would do well to keep it." He went out, and I said that expresses, as I could not express it any other way, exactly what my attitude, and every man else's attitude should be to the Lord Jesus, what the attitude of the

church should be, and of all its work—not what we are, not what we have done, but of his scarred hands which made it possible for us to do it. That is the inspiration of the Christian life. That is the secret that must underlie the triumphant church as today it goes out to conquer a selfish, vain-glory-seeking world.—Len G. Broughton, M. D., D. D.

Wanted! A Friend. (11)

Some years ago, a young woman, a Swede, left Sweden for the United States of America, for the purpose of joining a young man to whom she had been engaged for a number of years, that they might be united in marriage. On her way to America she decided that she would stop first in London and spend three months and endeavor to pick up as much as she could of the English tongue. So she did. After the three months had passed she got aboard a great ocean liner and went across the sea to the new and strange land. When she got to New York she expected to meet him immediately after she passed through the inspection office. But she did not find him. Instead she found a note, and that note read like this: I am unable to meet you in New York to my sorrow, but I will meet you in a certain inland town, named—the town where he expected that they would live for the future. He gave her directions how to get there, and she followed those directions and finally got off the cars two days later away out West at this little inland town. When she got there, of course she expected to meet him, but he was not there. There in the very heart of that great country stretching out for two thousand miles all about her, hardly able to speak English intelligently, this beautiful Swedish girl found herself with no one that she could go to as a friend. She went to the best hotel in the town. She waited, thinking, perhaps, that he would come, but he did not come. She heard two months afterwards that he had died suddenly; that was the reason he did not meet

her at this town. While she waited in the hotel for him she was observed as a foreign girl and a beautiful girl, but nobody spoke to her. Finally, she went to the office and talked to the young man behind the desk, told him her situation, that her money was gone, and she did not know what to do; and he told it around the hotel. Finally, a man came who looked old enough to be her father, and he was so courteous and nice; he talked to her in very tender and friendly and fatherly words. He told her that he would be only too glad to take her to a good Christian home in the city where she could stay until some arrangement could be made. She got with him into a carriage, and he took her to a beautiful house on the outside. But the moment that that girl entered the door of that place she saw what kind of a trap she had dropped in. Then she began to weep and to beg that she might be put in touch with the police. And the head of the house said: "No police for this place. Once in here, always in here." Finally, through another in that place she managed to slip to the telephone and informed the police. And the police came. They took her out and carried her to the police station. There, by the help of the police matron, she got to the telephone and called up a minister. That minister came down to see her, and there, in the reception-room at the police station, she told him her sad story. He doubted very much if it was true, but nevertheless he was forced to take it; and after she had finished in agony and sorrow, the tears raining down, her chest heaving and sighing, he said, "Little woman, let us pray;" and he got down on his knees. But she did not. Instead of getting down she got up on her feet, and she lifted up her hand, and she said: "Oh, mister, I don't want your prayers now, I want a friend!" It was a rebuke that cut to his heart, because it was right. Oh, in such agony of soul she wanted a hand that she could put hers in. That hand would have been God's answer to a thousand prayers that she had made already.—Len G. Broughton, M. D., D. D.

ILLUSTRATIONS FROM LIFE

H. E. ZIMMERMAN

Consecration to Duty. (12)

John 4:29; Col. 3:3.

On one occasion, at daybreak, on the summit of Snowdon, some quarrymen asked Newman Hall to preach to them. He replied that God was preaching to them through the wonders of nature around them, and that it was better for them to listen to his voice. He simply offered prayer. Two years later, a man who had been present informed him that fifty people were converted as the outcome of that season of worship. Newman Hall replied that he had only offered prayer. "Yes," was the answer, "and as they only spoke Welsh they did not understand a word you said, but the result was a revival in the village church near at hand."

Lives that are "hid with Christ in God," that are actuated by a spirit of complete consecration to duty, will find a whitening harvest everywhere, and will experience the ecstasy which is born of success in places where even devout faith has not anticipated it.

The Impregnable Wall of Character. (13)

Prov. 22:1; Luke 1:80.

After Galveston, Texas, was swept by flood some years ago, the mud was scarcely dry in the streets before plans were made for building a great sea-wall to keep out the waters. George W. Boschke was the engineer to whom this gigantic undertaking was entrusted. He finished his work while the world looked on with interest. Later he went up into Oregon to look after the engineering work of one of the great railroad companies. One day, when in camp forty miles from a railroad, an exhausted messenger rode in and handed a telegram to Boschke's assistant. The message said that the Galveston wall had been washed away by a second storm. The assistant was very much disturbed, but there was nothing to do but to lay the telegram before his chief. Boschke glanced up from it smiling. "This

telegram is a lie," he said, calmly. "I built that wall to stand." Then he turned to the work in hand. His confidence was justified. The message was based on a false report. There had been a storm, as severe as that which had flooded the city, but the wall stood firm.

Character, when built upon the eternal principles of truth is able to withstand any force that may come against it. Such a character inspires within its owner a confidence that causes him to stand calm and unmoved in the midst of the greatest trials. It is "built to stand."

A Cheerful Spirit. (14)

Matt. 12:34; Acts 4:20.

One of Haydn's friends once asked him how it happened that his church music was almost always of an animating, cheerful, and even festive quality. The great composer replied: "I can not make it otherwise. I write according to the thoughts I feel. When I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful spirit, it will be easily forgiven me that I serve him with a cheerful heart."

Religion in Business. (15)

Luke 2:49; Rom. 12:11.

A well-known banker and bond dealer in Chicago, died in that city last July. He was known for his practice of holding a brief religious service in his bank at the opening of each business day. Each morning, up to the time of his retirement from banking, his first act upon entering his bank was to summon all the employees to his private office. He announced a hymn, led the singing, made an introductory talk, and had employees take turns in reading the day's lesson. Then he interpreted it for them.

Such a thing in modern business life is so rare as to create comment. Yet why should it? No man should engage in any business upon which he can not ask God's blessing at the beginning of each day. Not only business but the world in general would be the gainer if there were more business men of this stamp.

An Approved Life. (16)

Matt. 3:17; 25:21; 2 Cor. 7:11; 2 Tim. 2:15.

When Verdi's great composition was rendered for the first time in Florence, it was received with tremendous applause by the great assembly. But the torrent of popular enthusiasm which swirled about him was not powerful enough to turn his gaze from the face of Rossini, who sat in the audience. Without that master's intelligent approval the tumult of the throng brought no happiness to his soul.

Unless Christ says, "Well done!" we may regard our faith inadequate and our lives ineffective.

Forgiveness. (17)

Matt. 6:12; 11:26; Luke 6:37; 1 John 1:9.

Two veterans, one in blue and the other in gray, met in Gettysburg at the reunion last July. After a tour of the town they hit upon a novel scheme. They walked hand in hand through the streets to a hardware store, bought

a hatchet and then tramped a mile and a half out on the battlefield. They hunted up the Bloody Angle, dug a hole in the ground, and after embracing each other, "buried the hatchet."

What a thoughtful, suggestive, and beautiful act! Would that all who have grievances could "bury the hatchet" as gladly—and then forget where they buried it!

Foundation of Character. (18)

Matt. 7:24; Eph. 3:17; Col. 2:17.

After six years of grouping and toiling in darkness in twenty feet of water beneath the walls of Winchester Cathedral, England, a diver has completed a task unparalleled in the history of diving. For some years this cathedral showed signs of a sinking foundation. Its foundations were laid in the thirteenth century, and work was evidently interrupted by an inflow of water. Diving apparatus was installed, and the diver went down into the dark, cavernous holes and began a task that was expected to take a year to complete, but, as the difficulties were enormous, it required six years. He had to work in absolute darkness and feel his way about in the water, the physical difficulties preventing the use of artificial light. Bit by bit he excavated the peat at the foundations, and jute bags, containing concrete, were then lowered to him. As each bag was then slit open with a knife, he smeared the cement over the surface. The cost was \$200,000.

In life, character is fundamental, the permanence or impermanence of the superstructure depending on it. When character is improperly laid, the moral life must lean from the perpendicular, and eventually fall. The life built on a character founded on the rock-bed principles of the Christian religion will always stand secure. Such a character costs time and effort, but it pays both in this world and in the next.

Law Against Gossip. (19)

Psa. 101:5; 120:2-4; Prov. 1:18; Luke 15:30; 1 Tim. 5:13.

The governor of Wisconsin has recently signed a bill providing a penalty of a heavy fine or imprisonment for gossipers. The act provides that any one who, in the presence or hearing of another, other than the person slandered, whether he be present or not, shall maliciously speak of or concerning any person in such a manner as shall impair his or her reputation for virtue or chastity, or expose him or her to hatred, contempt, or ridicule, shall be deemed guilty and be punished by a fine of not more than \$500 or imprisonment for a term not exceeding one year.

The only regret is that such a law is not in existence in every state. All honor to Wisconsin!

The Penalty of Neglect. (20)

Psa. 39:3; Heb. 2:3; 1 Tim. 4:14.

At the last presidential election more than half the male voters of Coatesville, Pa., disfranchised themselves by their failure to pay their state and county taxes, and were therefore not allowed to vote.

"How shall we escape if we neglect so great salvation?"

The Power of Kindness. (21)

Prov. 25:32; Luke 10:34; Rom. 12:19-21.

On a mid-winter day a horse fell on the icy street of one of our western cities. Several times the animal got to his knees and attempted to rise, then he slipped and down he went. No amount of coaxing could make him attempt to rise again. After a number of suggestions had been made, one of the men standing by slipped into a candy store and bought a few gum drops. Holding them within reach of the animal the horse smelled the candy, and then, lapping them up one by one, he gave every evidence of satisfaction. A blanket was then spread on the ice, when the horse making another effort, as if to show his gratitude, and this time was successful.

All the beating in the world would not have accomplished what a little care, a little thought, and the reward of the sweets did in this case. Animals and people are alike in this respect, that, if they are driven and scolded, they are apt to balk. Give them some gum-drops of thoughtful kindness, and there is not much that you can not get them to do for you.

Delayed Honor. (22)

Last August the posthumous title of "Meiji Tenno," meaning, "Emperor of the Era of Enlightenment," was conferred on the late Emperor Mutsuho, during a great ceremony held at the imperial palace.

Posthumous honor is farcical unless preceded by honor before the death of the deceased. Better give the "taffy" while the person is living to enjoy it than much "epitaphy" after his death. Francis Murphy said on one occasion that he did not want bouquets after he was dead, saying that he could imagine their saying, as they deposited them on his casket: "Here, Murphy, smell these."

The Power of Song. (23)

The power of song to melt the hardest heart, is well known, especially when rendered by a trained voice. Last April the famed Caruso sang for the 900 prisoners in the penitentiary at Atlanta, Ga. He sang "Oh, Paradise," "Idealle," and "Sob Song," by Pagliacci. The tenor, moved by his surroundings, threw unusual pathos into his notes, and when he concluded nearly all the prisoners were sobbing. Caruso himself weeping. "I can't help it," he said; "when I think of these 900 men shut away from life. I would rather give them a moment's pleasure than sing before kings." Julian Hawthorne, son of Nathaniel Hawthorne, the author, who, as a prisoner, sat near the stage, was especially moved. He wrote the following verse which he handed to Caruso: "Ye were men once again on a sunlit day, Sin and grief and punishment, all Were lost in that human trumpet call. How, then, if such be music's spell, Shall we doubt that Christ still conquers hell?"

Spiritual Dangers. (24)

Psa. 73:2; Prov. 14:12; 1 Thess. 5:22.

In the Antarctic regions crevasses lie hidden beneath the snow, and very often the traveler does not know he is on one of them until he has traveled some yards, and then he hears a hollow sound. He will then wonder whether

to go or turn back, but experience has taught that the greater danger may be incurred by turning back. Some of these crevasses have been known to be 50 yards wide and 2,000 feet deep. Captain Amundson calls the treacherous snow which conceals the crevasses "The Devil's Hoof."

Unless absolutely necessary, it is best to keep away from treacherous places, no matter how safe they may seem. "There is a way that seemeth right unto a man, but the end thereof is death." David said on one occasion that his "steps had well nigh slipped." No one can be secure as long as his feet are found on insecure places.

Power of a Changed Life. (25)

Matt. 5:16; John 3:3; Acts 4:13; 2 Cor. 3:2-3.

On the inside of the dome in the rotunda in Washington are painted a number of angels. When the artist first showed his work, the committee said, "Your form and color are all right, but the faces lack spirituality." Again he painted, and again was told the same thing. He tried once more and received the same criticism. Completely discouraged he went to his studio and wondered why he could not paint to satisfy his critics. It began to dawn on him that, in order to get the spirituality into the faces of his angels he first must have it in his heart. God heard his cry and gave him the "new life." He then went at his task again. This time he succeeded in painting into his angels' faces that spirituality, without which his work was useless.

We can have no power in bringing others to Christ unless we show them that we have had the "new life" ourselves.

Prayer for Others. (26)

Rom. 1:9; 15:30; 1 Tim. 2:1; Philemon 22.

Some years ago a member of Parliament visited General Booth at Salvation Army headquarters. He arrived shortly before 12 o'clock, noon. At 12 o'clock, all over the great building electric bells began to ring—in the offices, in the passages, in private rooms, everywhere. When the general was asked what this meant, he said: "That is the head-office call to prayer. At 12 o'clock every day, year in, year out, at the headquarters we pray for our comrades in every part of the world." And then the general knelt down and offered up a fervent prayer, beseeching the blessing of heaven on the army's operations in the field. It was a most impressive experience for the gentleman, and a lesson of faith that the visitor has never forgotten.

Value of a Good Name. (27)

Prov. 22:1.

An aged musician and violin maker of Chicago last year had a violin, valued at \$10,000, stolen from him by a friend to whom he had lent it for a certain occasion. When it was recovered not long ago, the owner danced for joy. He had spent ten years in constructing it. To him it was a priceless treasure, and, having no family, the violin was his very life, as he expressed it.

Our good name is also a priceless thing, which, lost, may never be recovered. It should be guarded with all possible care. Shake-

speare says: "He who robs me of my good name, takes that which not enriches him, but makes me poor indeed." "A good name is rather to be chosen than great riches."

Kindness vs. Obedience. (28)

Prov. 12:10; Matt. 9:36; 1 John 3:17.

Out in Oklahoma is a police officer who flatly disobeyed his chief not long ago. It was all about several puppies that had been taken up off the street by the dog catcher. The chief had ordered the officer to shoot them, that being the way the city got rid of its canines. The officer went into the dog pound with his revolver loaded and cocked. The two puppies had been taught something, young as they were. They dropped to the ground and looked complacently into the officer's face. They knew he was a friend—he must be! Whereupon the officer lowered the revolver, let the hammer down gently, put the weapon into his pocket, and returned to the police station. "I can't do it," he said to his chief. "They haven't hurt any one. Discharge me if you want to!"

The trouble with that officer is his heart is too big for his sense of obedience. He should know that sentiment should play no part in carrying out the law. Certainly not! So should his chief. And yet—well, the officer is still on the force.

A Boy Hero. (29)

Isa. 11:6.

Heroism in great calamities is not always restricted to adults, as the following will show: In the Titanic catastrophe little Jack Thayer, when his mother was put into one of the life-boats, refused to go with her. He told her he would stay with his father and let the women be saved. No persuasion could induce him to get into the boat. Claspings his father's hand, he was seen awaiting the sinking of the ship. He was found unconscious in the water by one of the life-boats, and awoke in his mother's arms. The first thing he said as he opened his eyes, looked at his mother, and then at the others about, was, "I stayed until the last, mamma; I tried to be a man."

Removing Temptations. (30)

Isa. 57:14; Ezek. 44:12; Matt. 18:6; Rom. 14:13.

A stooped, grizzled man, employed by an automobile factory in Toledo, Ohio, does not look like a very important part of this big factory. But the president of the company says that "Magnet Bill" saves his salary a dozen times over every day he works. Rain or shine, summer or winter, "Magnet Bill" may be seen walking slowly about the plant, his eyes almost constantly cast on the ground. He gets his nickname from the fact that his tools consist solely of one tin bucket and a big steel magnet strapped to the end of a shovel handle. It is his duty to save automobile tires by removing from the roadway every nail and bit of iron, brass, or steel that might cause a puncture. Thousands of cars are run over the roadway to the testing place, and it is figured that without the precaution taken by "Magnet Bill" the cost for cut and punctured tires would be \$20,000 every year.

If it pays in business to remove the cause of trouble and danger, how much more is that true in the moral life! How many lives have been wrecked because we did not take the time to remove temptations or go out of our way to save people! Life's road would be smoother and safer for thousands if only we removed the many stumbling blocks lying in the way, and which will cause them to stumble and fall.

Lost. (31)

Jer. 8:20; Luke 15:1-10.

"I am going to hell," were the oft-repeated words of a man only slightly under the influence of liquor at the Gospel Mission, Washington, D. C., not long ago. He was about 32 years of age. The Spirit of God had been remonstrating with him for three months. Almost every week of that time he had either held up his hand requesting prayer, or had come forward and kneeled to pray for himself and to have others pray for him; but the dimmed intellect and the weakened will failed to exercise faith, failed to realize pardoned sin, failed to get hold of even the plain verse, "Whosoever shall call upon the name of the Lord shall be saved." The last evening he came forward one of the workers prayed for him and pointed out the way of salvation. But his steady reply was, "I'm going to hell." The worker answered, "Charles, unless you find God tonight, you will surely not see God. You have trifled with this matter for three weeks. With you it is now or never." The man rose from his knees unsaved and un comforted. Another worker, not knowing what had been done, put his arm around the faltering man and said: "Charles, you must not go out; God has called you for the last time. Let us take a back seat and pray through. You will never get back." He replied, "Let me alone, I'm going to hell."

He left the mission at 9:30, and was killed by an automobile a little before 11 o'clock.

The Flash of Duty. (32)

Luke 19:13.

A gentleman caught in a terrific storm narrowly escaped a whole night of exposure. "I made the most of the flashes of lightning," he said, "and by what I then saw I went forward into the deeper darkness that succeeded. They almost blinded me and would have left me the more helpless, but I watched each time to see how every object stood out clear and distinct, and I marked my course for the next advance. And so, by a series of pauses and rushes I got home. This experience has always been a parable to me, and I have often thought of it. Our days are not all alike to us. There are times when we go on blindly doing the inevitable, the customary, the duty which presents no alternative. But there come rare moments in which duty stands out distinct as in a lightning's flash, and all things else fall into their right relations. I am learning to make the most of the flashes."

Doubtless the lives of most good men and women have been helped by taking advantage of luminous moments—flashes from on high that made uncertain duty suddenly clear. Sometimes, as if by intuition, the light comes; sometimes in a great thought, struck from the anvil of another life; sometimes in victory after self-

conflict. But these moments of revelation come seldom. Make the most of them.

Character As an Asset. (33)

Prov. 22:1.

When Mr. J. Pierpont Morgan was a witness before the Congressional committee last year he was asked, "Is not commercial credit based primarily upon money or property?" "No, sir," Mr. Morgan replied. "The first thing is character." "Before money or property?" "Before money or anything else. Money can not buy it." He then amplified and buttressed his remarks by saying: "I know men who have nothing, and yet can borrow all the money they want, because people believe in them. Men have come into my office who, I knew, had not a cent in the world, and I have given them a check for a million dollars."

These words are of especial weight because of the man who spoke them. The unscrupulous man is worth only the market value of his fortune. The man of character is worth the market value of his fortune, plus the credit value of his character; and that is often ten times as much.

Covetousness. (34)

Luke 12:15; 1 Tim. 6:10.

It was the custom of the Phoenicians, when executing prisoners of rank, who had committed crimes against the state, to fasten the culprit with golden chains to a stake. Then one of the royal elephants, trained for the work of execution, was led out. The enormous beast would place a foot upon the malefactor and slowly crush him to death.

The love of money is a golden chain that is holding hundreds of persons to the things of this world. Unless they break away, nothing can save them from being crushed by it.

The Next Thing To It. (34a)

Josh. 7:5; 2 Tim. 4:16; Gal. 6:12.

The class talk had been of brave battles and war heroes, and presently, reports the narrator, an excited little girl in the rear announced shrilly:

"My father was in the Boer war!"

"And did he fight in any of the battles?" asked the teacher.

"Oh, yes, he was at Graspan and Modder River and Paardeberg and——"

"And was he wounded in any of them?" pursued the teacher.

The little girl looked abashed for a moment. Then——

"No, but he had awful headaches from the sound of the cannon!" she cried.—The Continent.

Preaching to Prisoners. (34b)

Unsuspected opportunities for Christian work are lying all about us. A little thought—and the thought executed may result in blessings for others, and for ourselves. The following incident is an example:

A few weeks ago, on Sunday afternoon, a layman who believes Christ was in earnest when he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me;" came and asked that I go with him to a convict camp four miles from town. The invitation was accepted and an hour later found us at the camp. The guard in charge gave us a real welcome. The large shed which was used for a dining-room was soon cleared and the men, eight negroes and two whites, were in a group waiting to hear the first sermon to be preached in the camp.

A Scripture lesson, a brief prayer, and then a plain talk concerning God's power, wisdom, love and mercy were listened to with intent ears. Without excitement or any attempt to play upon their emotions, a simple offer of salvation was given. Christ was offered as their Saviour, not only in eternity, but for present life.

Three who had in earlier days been church members re-consecrated their lives to the service of Christ. Two who had never been church members for the first time confessed their sins and accepted Christ as their Saviour. All promised that when their terms were finished they would return to their homes and unite with their churches and live for the Master.

A great deal will depend upon the help they receive when they are free from their stripes. Christian people may do a great service for the Master by getting in touch with those who are prisoners, and then seeing that when they are released they are helped in their attempt to live straight, clean lives.

It takes the power of God to keep such men straight; and the power of God used for this purpose needs us as instruments through which to work.—W. S. Patterson.

SNAPPY TALKS.

Rev. Bartlett Bowers.

The Man Who Saved Both His Word and His Money.

(Story of a Southern soldier in the Civil War.)

A Pennsylvania Atheist.

(Story of a boy who went from the farm to the city.)

The Enemy's After Us.

(Story of a negro woman, chased, caught and whipped by a snake.)

WAS IT A COMPLIMENT?

Irving Bacheller was introduced one day by a mutual friend to a western mountaineer, says the St. Paul Dispatch.

"Mr. Bacheller," exclaimed his friend to the mountaineer, "is an author of repute in the East."

"Oh, yes," drawled the mountaineer. "I know of him. I was locked up in my cabin here by the snow two winters ago and I only had two books to read the whole five months—your book, sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them often." "Indeed!" said the author, a smile of satisfaction wreathing his face.

"Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."

THE HOMILETIC YEAR—October

G. B. F. HALLOCK, D. D.

GOOD-CITIZENSHIP DAY

PRISON SUNDAY

GOOD-CITIZENSHIP DAY

The observance of Good-Citizenship Day has become well established. The date is the third Sunday in October, this year the 15th. The end in view is the making of better citizens by the stimulation of patriotism and the arousing of interest in the great national problems of the day through special articles in the press, special sermons from the pulpit, special services in the Sunday Schools, union mass meetings, and the like. It is recommended that all of the methods which have been developed so successfully in so many communities for the celebration of "Go-to-Church Sunday" will be reinvented for this day of observance, and that everybody sympathetic with civic righteousness shall be drawn to church on this occasion to hear sermons on the moral obligations of American patriotism and to join with popular measures their concerted interest in moral reform. Definite invitation work by house-to-house canvass and by systematic arrangement of telephone calls is recommended, together with an abundance of advertising devices—doorknob tickets, window cards, street banners, streamers on automobiles and trolley cars, cards enclosed in business correspondence and display space purchased in local papers.

Fellow pastors, let us make the most of the opportunity that the celebration of this day offers us to stimulate national righteousness, to promote the cause of temperance, and to bring about so far as possible honesty in elections. The day comes, very suitably, shortly before election day. Still it is true that righteousness exalts a nation. Still it is true that sin is a reproach to any people. Let us do all in our power to exalt good citizenship in our beloved land. Let us do all in our power to cultivate in every community righteousness of life, civic, social, political.

Suggestive Texts and Themes. (35)

National Recognition of God: "And when we cried unto the Lord God of our fathers, the Lord heard our voice." Deut. 26:6.

Poultices That Do Not Heal: "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 8:11.

The Patriotism of Our Ancestors: "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." Lam. 5:21.

The Lord Speaking Peace: "I will hear what the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again unto folly." Ps. 85:8.

A Saloonless Nation by 1920.

A World Without a Liquor Nation by 1930.

The Citizenship Message of the Church.

Mobilize, Vitalize, Evangelize.

The Realization of the Ideal City of God.

Powers Available for the Redemption of the State.

Local Misrule and the Liquor Powers in Politics.

Diseases of the Body Politic: 1. Social. 2. Moral. 3. Industrial. 4. Political.

Law-making: Who Make and Break the Law, the Loyalty We Owe It.

The Ballot: The Sanctity, Sacrilege and Salvation of the Suffrage.

Benhadad's Defeat: 1 Kings 20:12-20.

The Passion of Patriotism: Ps. 33:12.

Being a Christian at the Ballot Box: Ps. 28:1-9.

Righteousness Paramount: Prov. 14:28-34.

Every Citizen's Part: "Go through the gates, prepare ye the way of the people, cast up the highway; gather out the stones, lift up the standard for the people." Isa. 62:10.

How Our Lives May Be Consecrated To Our Country: Isa. 62:1-12.

The Citizen's Duties: Ezra 7:26.

Civic Righteousness: Prov. 11:11.

Social Justice: Eccl. 4:1-3.

Trust for the Future: Deut. 33:27-29.

Religion and Patriotism: Rom. 13:1-7.

The True Patriot: Mark 12:13-17.

God and the Nation: Jer. 7:1-7.

Patriotism More Than Cheering the Flag (36)

At home or abroad one rejoices in the privilege of being a citizen of no mean nation. But privileges are matched by duties. Belonging to a country means not only taking the advantages it gives, but sharing in making it able to give. Patriotism is more than cheering the flag and singing the national hymn; it is making the flag stainless so that the hymn will be worth singing. To take arms against a country's foes is less patriotic than to attack the more deadly enemy, national sins.

Good-Citizenship Day is a time for setting forth the responsibilities of citizenship and exalting the standards of patriotism. Its opportunities should be used to the utmost through the length and breadth of the land. Freedom from enemies beyond our borders should lead to greater keenness in the search for dangers at home. Striving for a spotless nation ought to rouse the utmost enthusiasm, and the ambition to minister to the world is nobler than that to rule it. The motives marking the day should give powerful impulse to enterprises that will last for years.

The echoes of war beyond the sea call for vigorous efforts in the cause of peace. Integrity in all public places and in every voter's use of his power, justice and friendliness between employer and employe, and kind treatment of the stranger that comes to us are elements making for the ideal commonwealth that we seek. Foremost in the task that lies ahead

is the overthrow of the slavery whose power is in the saloon. There is occasion for rejoicing over victories won, sympathy with those now in the struggle, and firm resolve in facing the work remaining.

That Good-Citizenship Day is a Sunday will help to keep clear its great aim and the pledge of success. Christian Endeavor will not be alone in the movement. But, while welcoming allies and seeking to enlist as many as possible in worthy observance of the day, it will take care that every feature shall be infused with the spirit of Christ, that all dependence for strength shall be on him, and that the idea of citizenship shall be the winning of our country for him.—C. E. World.

The Theme of Good Citizenship. (37)

Certainly wide-awake churches will desire to give some recognition to a day that bids fair to take a permanent place in the American church calendar. There is enough to talk about this year—and will always be in any year—to make a ringing sermon on the sacredness of the American electoral franchise and the responsibilities attaching to it. And whether it makes the whole of one sermon or takes its place among the “heads” of one or more, the theme of good citizenship should receive from every pulpit between now and election day a stress that will not pass from the mind of any hearer until after election day has gone—nor for a long time after that.—The Continent.

Suggested Program for Good-Citizenship Day. (38)

1. Opening Song. “America.” In Canada “God Save the King.”
2. Prayer. Theme “Righteousness Exalteth a Nation.”
3. Scripture Lesson. Psa. 33:8-12.
4. Hymn. “The Son of God goes forth to War.”
5. Address. “The Purpose and Spirit of Good-Citizenship Day.”
6. Patriotic Solo or Quartette.
7. Address. “Some of the Responsibilities and Opportunities of a Christian Citizen.”
8. Special Music, or hymn by the Congregation.
9. Address. “The Liquor Problem and Its Solution.”
10. Special Patriotic Music.
11. Closing Prayer. Theme, “Our Country and Those in Authority Over Us.”
12. Benediction.

Plans for Observance of Good-Citizenship Day. (39)

Appoint a representative committee to work out definite plans for Good-Citizenship Day in your community.

Arrange for definite invitation work by house-to-house canvasses, telephone, etc.

Prepare special printed matter, doorknob invitations, window-cards, stickers, street-banners, tickets; write letters and postal cards, and request automobile-owners to carry Good-Citizenship-Day streamers on the sides of their cars during the week preceding Good-Citizenship Day.

Hold special meetings on Good-Citizenship Day in hospitals and jails, on the streets, etc.

Run advertisements in newspapers. Secure the co-operation of labor leaders and the employers; secure permission to insert invitations in pay-envelopes. Prepare invitation-cards for the use of office men, bankers, railway conductors, traveling men, etc.

Arrange, if possible, great citizenship parades, torchlight parades with transparencies on Saturday night and great Sunday School and young people's parades preceding Christian-citizenship mass-meetings in public parks on Sunday afternoon.

Interest factories, department stores, public officials, and public corporations in the campaign.

Send up Good-Citizenship Day kites.

Especially emphasize announcements from the pulpit, in Sunday School classes, and in young people's societies, from October 1 on.

Request electrical-supply companies to make their signs read, “Good-Citizenship Day, October 15,” for one week.

Display cards on the front of electric cars, in railroad stations, and in postoffices.

Ask bill-posting companies to furnish space for posters.

Get moving-picture houses to use slides reading “Good-Citizenship Day, October 15,” between films.

Ask hotels to print “Good-Citizenship Day, October 15,” across menus.

Request the telephone companies to ring up every subscriber in your community at 9 p. m., Saturday, October 14, with a polite reminder, “Good-Citizenship Day tomorrow.”

Whenever it is practical where a special Christian-citizenship sermon is preached, the young people of the Sunday School and the Christian Endeavor society should march into the audience room of the church.

A Sunday-afternoon open-air rally should be opened with a patriotic song service; this may be followed by a flag-drill by the children. Do not omit the devotional period.

The speakers should be the strongest procurable, and always men or women concerning whose attitude upon public moral questions there is no question.

In states where campaigns are now in progress for state-wide prohibition special emphasis will of course be placed upon such campaigns, and the program adapted to local conditions.

In all Good-Citizenship Day exercises an earnest effort should be made to strengthen every patriotic and general reform movement. True patriotism will always labor for the establishing of right relations between labor and capital, for the destruction of evil in politics, for temperance, for prohibition, for a better understanding between the races, and for peace between the nations at war. In these trying times our hearts and minds are especially concerned for the making effective of Christ's message of universal brotherhood.

The Instrument of Democracy. (40)

People had no ballot in days when autocrats ruled. The will of the king was law, and the advice of the people was not asked. The ballot is the instrument of democracy; through it the people express their opinion. The voting community is divided into three classes; bad men

who vote for bad measures, usually because they are going to benefit it some way by these measures; good men who vote as they pray; and the many indifferent voters who vote with the crowd, or who do not vote at all. To which class should the Christian belong?

Some people believe that the Christian should not vote at all. This is to surrender the kingdoms of this world into the hands of Satan. The only weapon that Christians have with which to make the world a better place in which to live is the ballot. We may talk all we wish, if we do not vote right our words will be vain. Politicians do not care how much reformers talk so long as the bosses can deliver the votes at the polls. The vote it is that transforms society, that improves our health laws, our tenement-house laws, and all the rest of it. When the Christian votes according to the principles of his religion he will put Christianity into the community in a practical way. —R. P. Anderson.

The Divine Election. (41)

"Knowing, brethren beloved of God, your election." 1 Thess. 1:4.

Tuesday, November 7, will be a most important day to the American people. The choosing of a President of the United States is always significant; but many believe that the choice made on that day will be of unusual significance to the republic and to the world. Is it not an auspicious hour to consider what we may call the divine election, or, the higher politics? Our subject, therefore, embraces three steps.

I. First, the Candidacy. Upon what is it based? What are the issues? In the campaign drawing to a close there has been a free discussion of vital, living issues. Yet they are not one whit more essential than the issues involved in the divine election. What are these? What are all of us candidates for, whether we will or not? What are the issues of human life which refuse to be ignored? Just these: Righteousness, peace, joy, hope, eternal life. These are some of the age-long issues upon which the candidacy of each life is based. Every soul has been divinely nominated for office in these finer regions.

II. Second, the Voters. Now every candidate must submit his cause to the voters. Nor is it otherwise in Paul's divine election. Who, then, are the voters? They are two, and the first—let it said reverently but emphatically—is God. Every candidate for office in the higher realms should remember this: the good God had already voted for you. God is so profoundly interested in your soul's election to the office of noble living here and to boundless felicity hereafter, that he hath sent his only begotten Son to declare this truth throughout the length and breadth of the world. The other voter in the divine election is you yourself. Here, also, you may vote for yourself without embarrassment, but with deep satisfaction. Moreover, you must vote for yourself, and with decision. No man can be coerced into goodness, any more than he can be forced into heaven. God and the universe seem to have great respect for the rights of suffrage in these august things.

III. Third, the Inauguration. In the largest

sense, the choice of the voters on November 7 will not have been fully realized until he is inaugurated on the 5th of March, 1917. A similar principle holds in the divine election also. Although your candidacy be based upon the highest truths, and although God votes for you and you vote for yourself, such is the majesty of the high office to which you are chosen that you will not exhaust its honors and meaning in this world. You will have to be inducted into the happier climes of immortality before the entire significance of your election is fully appreciated.

Should not one be careful to vote right for destiny?—F. E. Shannon.

A Vote Is a Voice. (42)

A vote is a voice. Sometimes we can use our "voice" in protest apart from an election. Dr. Wilbur Crafts tells of a mayor of St. Paul who permitted law-breakers to erect a pavilion in which to hold a prize fight. A few good citizens called a public meeting, and although two newspapers, owned by people interested in the fight opposed the objectors, a great crowd gathered to protest. The meeting declared that the mayor, in giving permission for law-breaking, had violated his oath, and the citizens called upon the governor to enforce the law through the sheriff. The governor listened to this "vote" or "voice" of the people and commanded the sheriff to prevent the fight. A company of militia camped in the pavilion, and there was no fight. That is one way, then, to use the vote. —C. E. World.

The Importance Of One Vote. (43)

In order that we may not be led to underestimate the value of one vote, let us recall a case in point, and one that actually occurred, in the state of Indiana between 1840 and 1850.

In De Kalb county, Indiana, when the election day arrived, there was a man who was in doubt whether to go to the mill or to the polls. Finally, after a certain amount of coaxing, he decided that he would exercise his right of franchise and vote. He voted the Democratic ticket, and a Democratic member of the Legislature was elected from his district by a majority of only one vote. That Legislature elected a United States Senator, and by the vote of the one member from that district Mr. Hannegan was chosen.

Mr. Hannegan took his seat in the Senate, and was president of the Senate pro tem. when the vote was taken for the annexation of Texas. On the floor the vote was a tie, and Mr. Hannegan's casting vote decided the question in favor of annexation; and this action brought on the Mexican war, which has so shaped the subsequent history of our country.

This illustration certainly brings before us an extreme case, but who knows when another instance may occur proving the same value of one vote.

Voting. (44)

The man who does not vote is not entitled to criticize political conditions.

Women do not need to wait for woman suffrage before they influence the results of the ballot.

We can't pray right when we vote wrong.

Voting ought to be done as reverently as praying.

The one safe principle at the polls is the will of God. What will most glorify him?—Robert E. Speer.

Using the Ballot. (45)

There are some things which it is becoming increasingly easier to settle by the ballot. We can determine that the saloon and the traffic which is associated with it shall not control political life and shall be steadily strangled until they are gone from our land, with all the curses which have sprung from them. We can determine that there shall be even handed justice in America, that no one class or section shall be given privileges or exemptions that are denied to others. We can determine that the resources of the nation shall be enjoyed by the nation, that education shall be within the reach of all, that every man shall have before the law a fair, and, so far as may be, an equal opportunity.—Robert E. Speer.

The Christian and the Ballot. (46)

A new light on democracy has been shed by the red glare of the European war. The chastened vision of mankind has seen anew the preciousness of self-government by the people, wherein no man can precipitate a national catastrophe. Many persons have for the first time realized the solemnity of citizenship. This vast war has penetrated deeply into the thinking of our time. Even the frivolous have been sobered. As the men of Europe quit their sport and business, in obedience to a master passion of loyalty such as they had never felt before, so in this western world there has been a perceptible rising to a new level of patriotism.

Peace has her patriotism, as well as war. The sacredness of the ballot, the king-rite by which the plain man exercises his sovereignty and his divine right to make his own law, is an intensified conviction today with millions.—William T. Ellis.

A Bad Citizen. (47)

Dr. Robert S. McArthur once said that he would, if it were within his power, refuse the sacraments of the church to the man who refused to go to the ballot box on election day.

Barrie has drawn a pathetic character, in the "Sentimental Tommy" books, Aaron Latta, the man who denied his manhood. Thenceforth the humiliated creature refused to take his place among men; he had been false to the first duty of his sex, and so should be an outcast. Somehow, poor Aaron Latta comes to mind as I contemplate the spectacle of the "good" men who fail to vote on election day. They are emasculated patriots. Even as Aaron Latta went about his cooking and housewifery in an apron, so these non-voting Americans should be denied a voice in all the counsels of men and patriots. Any person who does not vote, if he can vote, is a bad citizen.

Selling His Vote and His Soul. (48)

The person who sells his vote has first sold his soul. Every bought ballot is a betrayal of manhood. The spies whom the nations at war in Europe are hunting out and swiftly punish-

ing are not so dangerous to a nation as traitors who traffic in the sovereign suffrage.

So sacred is the ballot that, as he enters the voting booth, the Christian may most appropriately bow his head in prayer and dedication ere he puts his mark upon it. No vote should be cast upon which the favor of God cannot be asked.—William T. Ellis.

"Working" Others. (49)

A humiliating fact for freemen is the well-known usage of political parties in counting on "workers," usually inferior men, to control the vote of their district. Experience has shown that one such "worker" can determine the vote of ten citizens. His personal solicitation, and the petty favors he can bestow, outweigh all the cardinal considerations of citizenship. Obviously, any man who votes "to oblige a friend" is not the sort of citizen upon whom the country may depend. Any person who casts a ballot for any other reason than his own independent conviction as to patriotic duty is a traitor to democracy and his flag.

Weapon of Attack and Armor of Defense. (50)

The ballot in the hand of Christian men may become a weapon of attack and an armor of defense. There are foes of the home and enemies of the state that have entrenched themselves firmly in our national life. The suppression of the saloon as a legal institution must come through the proper use of the ballot as a weapon of attack. The elimination of the divorce evil and the abolition of the white-slave traffic are possible through the election of men who will set their faces as flint against these evils and their filthy bribes. The desecration of the Sabbath and other abominations threaten us. Let us use the ballot to defend those institutions upon which our civil and religious liberty are founded. Let every Christian humbly call upon God to teach him how to vote as well as teach him how to pray.—Rev. Matthew F. Smith.

The Statesman. (51)

The statesman throws his shoulders back and straightens out his tie,
And says, "My friends, unless it rains the weather will be dry."
And when this thought into our brains has percolated through,
We common people nod our heads and loudly cry, "How true!"

The statesman blows his massive nose and clears his august throat,
And says, "The ship will never sink so long as it's afloat."
Whereat we roll our solemn eyes, applaud with main and might,
And slap each other on the back, the while we say, "He's right!"

The statesman waxes stern and warm, his drone becomes a roar,
He yells, "I say to you, my friends, that two and two make four!"
And whereupon our doubts dissolve, our fears are put to rout,
And we agree that here's a man who knows what he's about.

A Menace of Magnitude.

(52) There are roughly 200,000 saloons in the United States. If, says Harry S. Warner, each saloon controls an average of ten votes (and this probably is a low estimate), the saloon will be able to deliver 2,000,000 votes. This is a menace of great magnitude. Moreover, "whatever purchasable vote there is is almost sure to be within reach of the saloonkeeper."

Patriotism Calls to The Polls.

(53) The Bible tells us that patriotism calls to prayer. We have instances in the lives of Daniel, Ezra, Nehemiah, Jeremiah, Isaiah. Patriotism sometimes calls to war, as in Old Testament times and during our own Civil War. But patriotism calls to the polls just as loudly. The polls cannot register the Christian thought of the country unless Christian men cast their votes.—Rev. R. P. Anderson.

Voters Ordained of God.

(54) A young minister once stood before the legislature of a great state pleading for the observance of the Sabbath laws. He reminded the legislators that since "the powers that be are ordained of God," they were ordained ministers to serve God and humanity in civil affairs. The same is true of the voter. His vote is as much "ordained of God" as the power of any civil ruler.

The Vote a Sacred Trust.

(55) The vote is a sacred trust. It should be controlled by nothing but a person's conscience.

When a boss controls so many votes, that shows that the voters are immature and unworthy of the vote they cast. The saloon has many vote-developing features, largely because of its social element, and perhaps even more largely still because the befuddled brains of men addicted to drink cannot form clear judgments.

The liquor vote, that is created and fostered by the saloon, goes solid for liquor and other evils. The Christian vote could overwhelm this liquor vote if we could arouse Christians to come to the polls. The stay-at-home voter is responsible for the existence of evils in our midst that would be uprooted if Christians would act. Sometimes a town goes "wet" because less than half a dozen Christian have neglected to vote.—Rev. R. P. Anderson.

Machine Politics.

(56) "Machine politics" is due to the machinelike voting of partisans.—W. T. Ellis.

The Christian Vote.

(57) The vote that cannot be cast "as unto the Lord" is not the vote for the Christian.

Distinctively moral issues are nowadays being offered to the suffrage of citizens as never before. This makes even graver the obligation of Christian citizens to bear a free, fearless and vigilant part in the elections. Loyalty to the causes which are distinctively Christian is a paramount duty, for we belong to the party of Christ and country before we belong to any political organization.—W. T. Ellis.

PRISON OR REFORM SUNDAY

The last Sunday in October is set apart as Prison Sunday. It is urged that, so far as possible, ministers in their sermons, and young people in their prayer meetings, make special reference on that day to our brothers in bonds. It is desired that there will be a general use of the day in the interest of the work of him who "came to seek and save that which was lost."

On the 26th day of February, 1884, one hundred and seventy clergymen met in New York City to consider how to arouse public interest in the best methods of dealing with crime and criminals. After discussion they passed a resolution recommending that one day should be set apart each year "for the consideration of the relations of Christian people to the reformation of criminals," and appealing to clergymen to preach upon the subject. Later, the National (now American) Prison Association and the National Conference of Charities and Corrections gave their indorsement to the plan.

If justification were needed for giving one Sunday service each year to this subject, it is found in the fact that the crime question is a moral question, and in a sense a religious question. The Rev. Dr. Gates well said, "The Lord has laid the care of the prisoner upon the heart of the church as really and as sacredly as he has laid the care of the heathen upon the heart of the church." Gen. R. Brinkerhoff says: "Prison reform, as the child of Christianity, has a vested right to the care of the churches. If it fails to receive it, it is an orphan, and there is no adequate help elsewhere."

The aims and purposes of prison reform are Christian—the turning of men from evil ways. To accomplish these purposes, the methods of treating the criminal before, during and after imprisonment, must be brought into conformity with the highest ideals. A Christian sentiment towards those who are going astray, those who have gone astray and those who are returning must be inculcated before the best work can be done.

The churches have a duty to do in the prevention of crime, especially toward the young.

There have been great improvements in prison methods in the last fifty years, and all of them have been made by infusing a Christian spirit into penal laws and into prison administration. But the prisons are far from being what they should be. The churches should lead in further improvements.

The condition of the discharged prisoner is still almost hopeless. He has a claim for a helping hand; for aid in his efforts to recover his place. The treatment given him is yet far from being Christian.

The criminal laws, the administration of prisons and the treatment of the discharged prisoners will not be what they should be, until public sentiment changes. It will not change until the public is instructed. The principal obstacle to progress is indifference, and this exists because of ignorance, lack of a feeling of responsibility and lack of hope.

The removal of ignorance, the development of feelings of responsibility and of hopeful ex-

pectation must come from the education of the best people. This must be the work of the churches. Every preacher has an opportunity to instruct a large number of persons regarding crime and its treatment. Until recently, everything has been left to the police, the courts and the prisons. They have accomplished very little. There must be a combination of personal and official effort. When the magnitude of the crime problem is realized; when good men and women realize the possibility of preventing crime and the possibility of restoring criminals, they will be deeply interested in the work.

The Church the Natural Leader in Prison Reform. (58)

The churches are in a position to lead in this work of education and inspiration. They reach a large and influential body of people who naturally should do this work. They have many of the needed instrumentalities for preventive work and for restoration, and should be led to apply them. They need to be awakened. The observance of Prison Sunday will awaken them.

It is difficult to estimate the results which have followed the use of Prison Sunday, but it is certain that much of the progress made in recent years has been due to the development of an intelligent and improved public sentiment. The direct influence of the sermons preached has been supplemented by that of newspaper reports of pulpit utterances, and by editorials, for when a subject reaches the stage where it receives the attention of the pulpit, the press naturally gives it space.

Clergymen who have observed the day almost invariably report that their congregations have taken a deep interest in their sermons. The wicked men and women in their own communities appeal to them even more strongly than do the heathen in foreign lands. The possibility that these men and women can be helped into better lives is inspiring. When they realize the great things which have been done, they become hopeful as to things which may be done. —Massachusetts Prison Association.

Suggestive Texts and Themes. (59)

Prisoners Visited by Friends: Matt. 11:2; Acts 24:23.

Prisoners Required to Labor: Judges 16:21. **Peter in Prison:** Acts 12:3-19.

Joseph a Prisoner: Gen. 39:20-23.

Kindness to Prisoners: Jer. 38:7-28.

Prison Reform: "I was in prison and ye came unto me." Matt. 25:36.

To Hear the Groaning of the Prisoners: Psa. 102:20.

Loosing the Prisoners: "The Lord looseth the prisoners." Psa. 146:7.

The Sighing of the Prisoners: Psa. 79:11.

Grinding in the Prison-House: Judges 16:21.

The Prison Problem: "I was in prison and ye came unto me." Matt. 25:36.

Duty to Prisoners: "Remember them that are in bonds, as bound with them." Heb. 13:8.

Prisoners or Patients. (60)

In a recently published book on insanity, a chapter is devoted to the relations between insanity and crime. Describing the treatment of prisoners in one of the best known prisons for women, the author, apparently accidentally and

because he has been writing about the inmates of asylums, refers to the effect of certain treatment upon the "patients." It is an illuminating exchange of words. The fact is that prisons are proving their value to the race just in proportion as they look upon their inhabitants not as prisoners to be punished, but as patients to be cured. Has not the church fallen into the habit of looking upon wayward men as prisoners rather than as patients—as rebels against divine law who deserve to be punished rather than as sin-sick souls who need to be cured? The thought of the prisoner calls forth the activities aroused by the sense of justice. The thought of the "patient" calls forth the activities aroused by love. Is it not the service of love that the world needs for its redemption? That, at least, is the kind of service Jesus rendered.

An Important Fact. (61)

When a man leaves prison, one of two things happens. He seeks to lead an honest life or he reverts to crime. About 3,000 men are discharged from the prisons and reformatories of New York State annually.

The Light of Life. (62)

(Jose Bonilla is a Castilian Cuban, educated in an American military school, and now serving a sentence in a state prison for a forgery committed while he was intoxicated; but he is glad that he was sent to prison, for there he has found the Christ, his Saviour; and when the sentence has been served, Jose Bonilla plans to serve his Lord as a missionary in Mexico. These facts makes this verse, written in prison, of interest.)

My life was all in darkness,

Clouds of shame obscured my view,

When an angel voice said to me,

"Peace—the Master speaks to you;"

I was lost, my soul imprisoned,

In horror did I dwell,

When the angel whispered gently,

"Peace, the Master's in thy cell;"

Oh, I've never been forgotten—

Blessings from my God outflow—

I shall live in peace and comfort,

Jesus Christ has told me so.

Look! the morning light is breaking,

And the darkness flees away,

I feel my soul awaking—

The Gospel to obey;

I have found the Saviour's blessing,

I'm happy that I'm blest,

So lead me, O sweet Jesus,

On thy bosom let me rest;

O God, my guide, my life, my all;

Thou Prince of my salvation,

Oh, leave me not in darkness drear,

My only consolation;

Thou dearest Name of all the names,

Bring peace into my cell—

I thank thee, Master Brother,

Wilt thou with me ever dwell?

Iniquities of the Fee System. (63)

"The testimony from all parts of the land," declares the special report submitted to the American Prison Association, "demonstrates that the fee system tends to injustice, to false imprisonment, to delay of trials, to plunder of

the public treasury, coming and going, in and out, to partisan corruption, to official robbery, to the defilement of the character of the agents of justice."

A conception of the ease with which men entirely innocent may be railroaded to a southern convict camp may be gained by a perusal of the following affidavit made by a deputy sheriff of Florala, Alabama, in which he says: "The state or county pays me nothing. I make between \$5,000 and \$7,000 a year. This is in reward for negroes who are needed to work. I can take up anybody on suspicion."

"I went to the clerk of the court, Mr. Hubert L. Shattuck," says Judge Ben B. Lindsey. "This is all wrong," I said. "It's all nonsense—bringing these children in here on criminal charges—to be punished—sentenced to prison—degraded for life!"

"Well, judge," he explained, "we sometimes get short on our fee accounts and it helps to increase fees in this office to bring the kids here."

What Probation Does. (64)

John had unfortunate home conditions. A year before his arrest for burglary in 1902, his stepmother put him out of the house, and since then he had been living in cheap lodging-houses where he had fallen in with undesirable companions. Associations have much to do with forming the habits of a seventeen-year-old lad shifting for himself. It was not surprising, therefore, that John became a burglar, and was before a court in Central New York awaiting sentence.

The fact that John seemed capable of being developed into a good citizen if given a chance under suitable conditions and with proper help, led the judge to release him on probation instead of imprisoning him.

The first thing the probation officer did after the court placed John under his care was to persuade the father and stepmother to take their son home, and through the probation officer's efforts the home conditions became entirely satisfactory. The probation officer then induced the boy to attend a night school, and secured tools for him to use in the manual training course. As month after month went by the personal influence of the probation officer over the boy showed its beneficial results.

Seven years have passed since John was put on probation and saved from what would undoubtedly have been a criminal career. Today the young man is a respected citizen and in business for himself.—N. Y. State Probation Commissioner.

Value of Probation. (65)

Probation enables a court to deal with each offender according to his individual needs, by investigating his character, history and circumstances and reporting the findings to the court before it pronounces sentence.

Probation reclaims both children and adults who have started to go wrong, by placing them under the moral influence and guidance of a helpful friend.

Probation saves money to taxpayers, especially by reducing the number of commitments to correctional institutions.

Probation spares early offenders from further disgrace and corruption, by preventing their association with hardened criminals in jails and similar institutions.

Probation secures equal justice for rich and poor, by giving persons, who for inability to pay their fines would ordinarily be imprisoned, a chance to work and earn money with which to pay them in instalments.

Probation enables courts to punish offenders who still do wrong, while under suspended sentence, by keeping the court informed about their conduct, and if necessary securing their re-arrest.

Probation is intended primarily for young offenders and those not confirmed in evil. It has special advantages in dealing with wayward children, negligent parents, occasional drunkards, and other classes.—N. Y. State Probation Commission.

A Fundamental Distinction. (66)

Mr. Joseph Lee, of the Massachusetts Commission on Probation, has said that while the aim of criminal courts in the past has been to do something to the child, the aim of the juvenile court and probation is to do something for the child.

That is a fundamental distinction.

For Revenue Only. (67)

A former governor of Kentucky thus sums up the situation in his state: "Possession of the convict's person is an opportunity for the state to make money. The amount to be made is whatever can be wrung from him, without regard to moral or mortal consequences. The penitentiary which shows the largest cash balance paid into the state treasury is the best penitentiary. In the main, the motion is clearly set forth and followed that a convict, whether pilferer or murderer, man, woman or child, has almost no human right that the state is bound to be at any expense to protect."

Prison Reform. (68)

The policy introduced by Mr. Osborne, in the state prison at Sing Sing, has attracted much attention to prison reform. In this discussion there has been the two extremes which are marking all discussion of the hour. There is the soft and loose view which is childishly optimistic, and which believes that every man is essentially good, and what evil there is is due to bad environment. The other view holds that certain evils are incurable, and crime is one of those evils. The Biblical view declares that all sin, and hence all crime resting on sin, has, eventually, death for its wages. This is justice. It teaches also that there is a remedy for the blackest sin, and salvation for the chief of sinners. This is mercy. The only true treatment of criminals is the one that is for all sinners, namely, justice and mercy. Neither of these can be left out. Without justice, there is a flabbiness which only increases the evil and the sin and crime. Without justice we have no right to arrest the criminal. He and all others may do as they please. Justice is the foundation of morality, righteousness, and all law. Without mercy, everything is cold and cruel and hard.

God's mercy is the only escape of the sinner, and it is the duty of us all to do everything to convince the sinner of his sin, and point him to the mercy of God as his refuge.—The Presbyterian.

The Church's Duty to the Prisoner. (69)

The readers of history are familiar with the horrors of "the Black Hole of Calcutta." At the order of Nawab Siraj-ud-Daula, on June 20, 1756, one hundred and forty-six British prisoners were thrust into the garrison stronghold or black hole, a room just eighteen feet square. Next morning all but twenty-three were dead. It was inhuman in the extreme and deserved severer punishment than it received. But in judging this incident allowance must be made for the fact that Nawab Siraj-ud-Daula was practically a savage and had been untouched by a Christian civilization.

Any life of John Howard, the English philanthropist of the eighteenth century, will reveal the horrors of British prisons of his time. The story of the cruelties, the indignities, the inhumanity practiced upon the inmates of those prisons makes most amazing reading. And yet England had been professedly Christian for many centuries.

That there is still room for the prison reformer has been recently shown in this country. Thomas Mott Osborne, of New York, who recently incarcerated himself in the Auburn penitentiary in order to see for himself the life of the prison, declares that prison life is far from what it should be. He asked for himself that no exception should be made in his case, but that for infractions of prison rules he be given such punishment as is given to criminals. In compliance with this request for one offense he was sent to the dungeon for fifteen hours and given during this time three gills of water and three slices of bread. He describes his experience as "the innermost circle of the inferno." And he calls our prison system inadequate, unintelligent, ineffective and cruel.

The aim of imprisonment as a punishment for crime should be to make the prisoner better during the term of his confinement. Personal reform associations are now in existence all over our country and are instituting in many places much needed reforms. The superintendency of prisons and penitentiaries should not be given as a reward for political service, but the office should be filled by men who have a philanthropic and sympathetic spirit.

If Christian people would remember the words of the Master who said, "I was sick and in prison, and ye visited me," and, in the spirit of the Master, should visit the prisons and penitentiaries of our country and endeavor to assist those who are imprisoned there, doubtless many conditions that now are permitted to exist in these institutions would be remedied. The Christian church owes a duty to the prisoners as well as to the man who is outside prison walls.—The Christian Observer.

The Child and the Prisoner. (70)

To the person not familiar with the subject, the problem of the children and the problem of

the habitual criminal seem to have little relation. But Dr. Charles H. North, medical superintendent of the Dannemora (N. Y.) State Hospital, an expert upon habitual criminals, sane and insane, speaking of the importance of reducing that class, says: "I believe we shall find our most promising field of effort with the children. Most habitual criminals have been juvenile criminals. The importance of improving juveniles physically, mentally and morally, cannot be overestimated. Many of the cases require individual attention. Valuable work is being done to better social conditions, and the establishment of children's courts and juvenile improvement associations is an encouraging sign."

The Mission of the Prison. (71)

It was Florence Nightingale who declared, that, whatever else they do, hospitals should not make people sick. That was a startling revelation to the day and age in which she lived. They were advancing along the line of scientific surgery. The hospitals knew what they wanted to do, or were beginning to find out what they ought to do, to alleviate the sufferings of mankind, but, alas, they were paying no attention to light and heat and sanitation, and they were killing as many people as they were curing. Florence Nightingale set the mark for advancement along hospital lines.

What has been said with reference to hospitals is also an axiom with reference to the penal laws of the state of Indiana. Whatever else the prisons of Indiana may do, they ought not to make criminals. . . . As certainly as this age grows into a newer and brighter age, I prophesy the time will come when the people will understand that the criminal is not what we have thought in the past, a man without hope of salvation, without a chance in life, without any prospect here or hereafter, but a man made sick in some way. He ought to be put in a hospital and be cured. I believe that that time must inevitably come, and I think with a larger growth of Christian charity in this community we will find out it is not the purpose of the prison to persecute and punish, but to do whatever it can for the uplift and for the betterment of the man who has fallen into the ways of sin and evil.—Gov. Thos. R. Marshall of Indiana.

ORGANIZE A BAND OF LAY PREACHERS.

In the city of Seattle there is a fine organization of Christian laymen in the Congregational denomination which is made up of about twenty churches scattered throughout the city. These men are called "Minute Men," because they keep themselves in readiness to respond to immediate calls for service from any of these churches.

They supply pulpits, hold platform meetings or do anything of this sort to help out in times of need. They also speak at missions and take part on conference and convention programs. It is a fine idea and has been in operation here for a number of years. The same plan may well be extended in many communions.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. David James Burrell, D. D., Rev. John Henry Jowett, D. D., Rev. J. Ross Stevenson, D. D., Rev. Edwin Hamlin Carr, Rev. Joseph W. Kemp, D. D., Rev. S. Parkes Cadman, D. D.

MORE THAN CONQUERORS

REV. DAVID JAMES BURRELL, D. D.

Text: "Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:37.

The Epistle to the Romans was written in the spring of A. D. 58, while Paul was in Corinth. This was about twenty years after his conversion. In the meantime he had suffered the loss of all things for the truth's sake. He was now an old man and so reduced in circumstances that he supported himself by tent-making while preaching the Gospel. But the heart of youth was in him. Bearing the scars of frequent persecution and worn with many journeys across seas and mountains, he was still brave and buoyant as ever and as full of enthusiasm in the service of Christ.

At Rome, meanwhile, Nero "the lion" was carrying things with a high hand. He lived in his Golden House on the Palatine, before which stood a colossal statue of himself, one hundred and ten feet high, bearing the inscription "Conqueror of the World." His captains returned from afar, laden with the spoils of conquest and dragging subjugated kings at their chariot wheels. The golden eagle was everywhere triumphant. Nero, Conqueror! The world was at his feet.

The old man in the tent-makers' shop at Corinth was writing to the Christians at Rome. They were but a feeble folk like the conies; and they were "accounted as sheep for the slaughter." "The Christians to the lions!" was the cry that ushered in the Roman holidays. Yet here is what the tent-maker writes to the martyrs: "In all these things we are more than conquerors through him that loved us."

We are at a disadvantage in trying to translate this expression. It requires five English words to interpret one in the original Greek, and then they fall immeasurably short of it—the word *hypernikomen*, which is rendered "We are more than conquerors." In that word there are whole campaigns of service. It rings with the rattle of drums and the blare of trumpets and the shouting of multitudes. The rivalry of a penniless old tent-maker and a laurel-crowned emperor is in it. The deathless, exultant hope of the Gospel is in it.

But how can that be? Can a man who speaks of himself as "killed all the day long" be greater than Caesar with the world passing under his yoke? Here is no hyperbole; it is plain matter of fact. To be conqueror is the climax of human ambition; but to be "more than conqueror" is possible to the humblest of the faithful followers of Christ.

1. The most formidable of our enemies by common counsel is Death.

Behold "the King of Terrors!" Sooner or later we must all come face to face with him.

There are two ways of doing this.

There is Zeno's way. He was the father of the Stoics, who believed that whatever is to be, will be, and there is no use resisting it. "The black camel kneels at the doorway of every tent; let us make the best of it." The most consistent Stoics of our time are the followers of Islam, who are also the reckless soldiers of the world. Each of them carries his shroud in his knapsack. They face death stolidly because, as they say, the fated hour is written on their foreheads, and nothing they can do can possibly avert or postpone it.

But the way of the Christian is better. He does not conquer death by submitting to it, but becomes a super-conqueror by placating it. To him death is not a messenger of doom but the fairest of God's angels, calling him to a higher and better life.

II. But there is an enemy more formidable than Death: namely, Life.

Life's pains, its trials and temptations, its difficulties and obstacles, its "whips and scorns"—we are bound to meet them all. And "there is no discharge in this war."

How shall we get the better of our circumstances? That is the great question. Do it we must, if we would win success. For, as Macaulay says, "The mark of true greatness is to conquer one's environment and get the better of difficulties." And there are two ways of doing this.

One is the way of self-reliance; that is, to conquer by mere force of energy and resolution. Many a man without the aid of religion wins a measure of success that way. And it is, so far forth, a splendid thing to do.

The world pays tribute to one who, like Palissy the Potter, keeps a single purpose in view and makes all the forces of his being contribute toward it. This man set out to make white porcelain and reduced himself to poverty in the vain effort to accomplish it. He was beset by obstacles on every hand. At length his last farthing was gone for pots and chemicals. Having no fuel for his furnace, he used the palings of his garden fence, tore down his pantry shelves and burnt up his furniture, while his wife stood weeping by and neighbors looked in at the windows deriding him. Then the crucible was emptied: and, lo, there was the white flux! Palissy the Potter had won out! All difficulties yield to the concentrated energy of such men.

But the way of the Christian is better. He does not merely conquer difficulties; he subsidizes them. He imitates the clever policy of the Roman Emperors as seen in their treatment of the more influential nations which they overcame in war. They were put under hon-

orable tribute. Their kings and courtiers were not dragged in chains behind the conqueror's chariot but harnessed before it, as if to lend a friendly contribution to his glory.

So Paul subjugates the adverse forces of life; tribulation, distress, persecution, nakedness, famine, peril and sword. They draw his chariot while he cries, "We are more than conquerors through him that loved us." He is not satisfied with mere acquiescence in misfortune: "I glory in tribulation!" he says; and again, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The man of the world takes things philosophically when he says, "All things are against me, but I will get the better of them." This, however, is not enough for the Christian; his philosophy goes further and says, "All things work together for good to them that love God."

III. But the greatest of the hostile triumvirate is Self.

Death is referred to as a formidable foe; Life is more formidable still; but the last and most persistent of a man's enemies is his own meaner Self. We say sometimes of a confirmed victim of habit: "He is his own worst enemy"; but that saying is true of every one.

Self is a complex thing. Every man is really two men. There is his meaner self, made up of sins, bad habits, sensual passions and appetites; and his better self that dreams dreams of truth and righteousness and entertains high hopes and noble purposes and splendid aspirations; and these two are always in close grapple. This is the Battle of Life; and it is "hard pounding, gentlemen," as Wellington said at Waterloo. And what is braver or more glorious than to win in this conflict with one's meaner self?

In a country churchyard in England is a gravestone with this inscription: Here lies a soldier whom all men applaud, Who won many battles at home and abroad; But the hottest engagement he ever was in Was the conquest of self in the battle with sin.

But, behold, I show unto you a better way. The Christian becomes "more than a conqueror" by turning his old nature over to Christ, that he may convert it. Paul the Apostle thus got the upper hand of Saul of Tarsus by surrendering all to Christ; his Jewish birthright, his university diploma, his Roman citizenship, his hopes and purposes and ambitions, all were consecrated to the new master whom he met on the Damascus highway, when he said, "What wilt thou have me to do?" The "old man of sin" became by regeneration a "new man in Christ Jesus." And in the light of that experience he was moved to say, "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold all things are become new."

A surrender like this is better, I say, than to spend one's life in a lone battle against one's evil passions and appetites. It makes us "more than conquerors" because, by bringing us into a co-operative alliance with the Infinite, it enables us to triumph not merely over our adversities but in them. We thus make merry in prison, like Paul and Silas at Philippi.

The man who wrestled all night with the

angel by the brook Jabbok was unsuccessful until he was thrown.

Paul was fifty-one years old when he wrote this Epistle to the Romans. At about the same time he wrote another letter full of like courage and good cheer in which he said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." "Most gladly therefore will I rather glory in mine infirmities, than the power of Christ may rest upon me."

Nine years later he was in Rome, a prisoner in the Mamertine jail; and there he dictated a letter to Timothy, his spiritual son. Had he changed his mind in those years? Had increasing age, suffering and persecution diminished his fervor and hopefulness? Let him speak for himself: "God hath not given us the spirit of fear; but of power and of love and of a sound mind * * * * I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!"

From this dungeon he can hear the shouts of the populace as they greet the returning captains of the empire; and he writes on, "Be strong, my son, in the grace that is in Christ Jesus. If we suffer with him, we shall also reign with him!" He hears a footfall in the corridor of the jail: it is the executioner: still he writes on, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day * * * * The Lord Jesus Christ be with thy spirit. Grace be with you. Amen!"

Out beyond the gate there is the flash of an axe, and the heroic spirit of Paul goes up to join the multitude who surround the throne, clothed in white robes and with palms in their hands, palms for having quit themselves as good soldiers of Christ and come off "more than conquerors" through him that loved us.

May I be worthy of a place among them, and may my voice be attuned to their song, "Blessing and honor and glory and power be unto the Lamb forever and ever!"

Hunting for a Bible.

1 Pet. 1:4; Rom. 8:17; Gal. 4:7; Eph. 1:18.

The heirs of a certain woman offered a reward of \$2,500 for the discovery of an old family Bible in which they hoped to find proof to substantiate their claim to a fortune of half a million dollars. They think this valuable Bible is probably to be found among the rubbish in some garret in America. Had good care been taken of the sacred book, this costly and well nigh hopeless search would not have become necessary.

Many a Bible would be held in great honor had their owners any hope of obtaining such a fortune by its means. And yet every Bible is a will, giving the believer the right to enjoy an "inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for them."

THE BEQUEST OF PEACE

REV. JOHN HENRY JOWETT, D. D.

Text: "My peace I give unto you." John 14:27. Peace like a river—consistent, progressive and musical.

We have acquired a rather perverted conception of peace. Our common applications of the word are suggestive of the perversion. We go out into the country lanes when the winds are asleep, when the birds are silent, when the leaves are still, when the cattle are reclining in the meadows, and the quietude of the scene prompts us to exclaim, "How peaceful!"

We climb the mountain slope. We see the roaring, tempestuous torrent as it plunges madly down the rocky gorge. We wander into the silences of the heights, into deep, hidden recesses, where the mountain tarn makes its lonely home. The stillness remains unbroken, save by the occasional scream of a startled bird, or the bleating of a straying sheep, or a bark from a distant homestead. "How peaceful!"

We walk through the streets of a great city in the early hours of a Sabbath morn. The business houses are closed. No hurrying messengers make the air palpitate with their haste. The perspiring traffic is at rest. The crowd is absent. The echoing step of the policeman is interpreter of the intensity of the silence. "How peaceful!"

We go into the chamber of death. We see the stilled form, the unchanging features, the absence of all movement, of all struggle, even of a breathing or a sigh, and we whisper to one another, "How peaceful!" And so peace has become associated with the unstirring, the quietness of sleep, the silence of stagnancy, the stillness of death.

Now, when we turn to the Scriptures, quite another conception of peace prevails. There is nothing significant of the motionless and the stagnant. Its characteristics are not those of the death-chamber or the depopulated city. The life of peace is not slept out by the stillness—haunted tarn, or the windless meadows. In the Scriptures peace is associated with movement, and with movement abounding! "Then had thy peace been like a river!" The figure stands out in vivid contrast to the modern symbols. "Peace like a river!" not like a tarn, or a death chamber, or a still and breathless morn, but "like a river!"

I. Just look into the wealthy figure. The life where peace prevails shall be like a river. Then life shall not be fragmentary, broken up into many, and sometimes hostile, sections. A river is not a thing of varied and incongruous parts: it is a liquid and consistent whole. Life like a river—not divided against itself; it shall be all of a kind, entire, congruous and consistent. The life where peace prevails shall be "like a river." Then life shall be progressive, moving on to greater fulness, possessing larger carrying powers, marked by more spacious sympathies, more comprehensive breadth. The life where peace prevails shall be "like a river." Then life shall be musical, not still and quiet as the grave, but breaking into songs, hissing thankfulness in its infancy, and with the diapason of its prime moving to the sound of great and triumphant oratorios of praise.

Can we get the common denominator of these three descriptive terms? I think we can. The common or primary element is to be found in the element of harmony. Harmony is the determiner of consistency, the king of progress, the secret of music. Let us then drop the Scripture figure, and attempt a definition which the figure seems to enshrine. Peace is essentially concord. Peace is not quietness. It is the noisily incongruous subdued into harmonious partnership. It is not stillness. It is the hostile and the sectional leashed into harmonious movement.

II. Now, the Bible has two charges to make against common human life. It first of all proclaims that life is fundamentally discordant. An appalling wrench has occurred. A violent severance has been made. The unredeemed man is out of harmony with God. An amazing discord prevails. He is not in tune with the Infinite. The statement is not made as the expression of a mere theological doctrine. It is not a dogmatic statement, thrown, for purposes of discussion, into the arena of party controversy. It is not a harmless proposition; it is a searching accusation. I am not asked to discuss it; I am asked to answer it as a personal charge.

Am I in tune with the Infinite? Am I in concord with the Divine? The charge is this—that alienation has occurred. "Your sins have separated between you and your God," cries the old prophet! You are out of touch with God! The word of the prophet is abundantly confirmed throughout the entire Book. You may recall one or more of the many figures under which the relationship is expressed under the analogy of husband and wife; and sin has created an appalling divorce. It is expressed under the similitude of the head and the members; and sin has produced rebellion among the members, a kind of spiritual St. Vitus' dance, the limb moving on its own initiative beyond the controlling sovereignty of the head. It is expressed under the symbol of the vine and the branches; and sin has created a rotting and impoverishing disruption. Under all these figures, the Bible expresses itself concerning the unregenerate man. A gracious relationship has been broken. A purposed harmony has been destroyed. Life is disjointed in the secret place. There is no peace. Life is fundamentally discordant.

III. Now, following upon this primary charge, the Bible makes another statement, again keeping close to the experience of the common man. It affirms that because of this mortal and mortifying discordance, the movements of life are attended with painful friction. Is this merely theoretical and academic, or is it severely practical and experimental? The statement is this—that discordance in the life creates painful friction in the exercise. What is our personal answer to the charge? We are familiar with the fact that in the physical life the exercise of a limb is fraught with agonizing pain when the limb is out of joint. Bone

grinds upon bone—the bones which were purposed to move in smoothness and friendliest sympathy.

It is not otherwise in the realms of the spirit. When the soul is out of union with God, when there is discordance in the most intimate places in the life, then all moral and spiritual exercises become a painful and exhausting strain. Why, we have commandered this very word "grind" to express hard, dry, juiceless drudgery. The word is not out of place in the higher reaches of the spirit. When there is discordance, disjuncture in the soul, the claims of the higher life are a wearying and painful grind. "Thou hast been weary of me!" Duty is a grind! The exercises of worship are a grind! Movement is reluctant. Prayer is sluggish. Generosity goes with cheerlessness. The soul is in discord, and duty is a hardship.

Well, now, these are the collateral statements made by the Word of God. Unregenerate life is a discord and a friction. The restoration of peace means the annihilation of both. It means the end of the discord and the cessation of the friction. The alienation between man and God is abolished, and the separated bride and bridegroom are remarried in a strong and gracious wedlock. Now, mark this; the first to make the move toward reunion is the wronged husband. It was not our aspiration, but God's love, that began our eternal redemption. I say it with all reverence—the wronged and insulted God made the first move! That is the order of our redemption. Paul proclaims the order a score of times in the benediction he invokes upon his fellow Christians. "Grace, mercy, peace!" Grace is the primary fountain. The origin of man's peace is to be found in the divine grace.

IV. But now how inefficient is the divine grace without the co-operating willingness of man! How inefficient is the enveloping atmosphere if we keep our doors and windows closed! Some of you may have read Frank Bullen's masterly book on his cruise in a whaler. You remember the chapter in which he describes the sleeping-berths as being loathsome dens of stenchfulness and corruption. There the whaler floats in the faraway southern seas, a little home of pestilence and stench, and yet immeasurable leagues of pure, fine, washed air press upon her and envelop her, seeking to gain an entrance into her foul and noisome hull. But a hull can shut out the air of the southern seas!

And here is the enveloping grace of God pressing about man, seeking an entrance into the unclean dungeons of his spirit. But how ineffective and impotent it all is if we will not open our mind and remove the barriers interposed by will! "Behold, I stand at the door and knock!" "How often would I," cries the Master, "but ye would not." But when the mind is opened, and the barrier of the will is removed; when human willingness co-operates with divine grace, then the clean atmosphere enters the foul dungeons, and in the mixing of the two atmospheres it is the unclean one that is destroyed. When you get human willingness to co-operate with divine grace, the fundamental discordance of the life is abolished, peace is established, and the soul is partaker with God in most intimate wedlock.

With the abolition of discordance, friction also comes to an end. The "grind" goes out of religion, out of the exercises of worship, out of the discharge of duty. The "yoke" becomes "easy," the burden becomes "light." Our "statutes" become "songs." The "oil of joy" gets into the life, and the limbs of the spirit move with exquisite smoothness.

No longer a grind, I say! Rather shall we sing with the psalmist, "I delight to do thy will." No longer shall we feel the rasping of restraint, but with the psalmist again we shall sing, "Oh how I love thy law!" Life in tune with the Infinite, and the will of the Infinite comes as a sweet accord.

The Baptist Standard is naturally a strong supporter of the Republican candidate for the presidency, and that certainly is their right and their denominational duty, just as Presbyterian organs should stand by the Democratic candidate. The Baptist Standard attacks President Wilson because he postponed or settled the railroad strike and seems disappointed that their readers "will receive the Standard as usual this week." It would be interesting to see the editorial the Standard would have written, had the strike been called, and their readers had not received their Standard as usual. Just before an election one expects the daily papers to pursue a policy of "damned if you do and damned if you don't." But one expects a little higher sense of fairness and justice from religious papers.

But as Robert Burns once said:

"When self the wavering balance shakes

It's rarely right adjusted."

The voters are exceedingly fortunate in having two earnest, capable Christian men to choose from. The nation will neither be made or unmade, whether one or the other is elected. Those who favor settlement of differences as far as possible by amicable means will naturally vote for one, while those whose Americanism demand settlements that shall satisfy the national pride will vote for the other.

But deliberate misconstruction of motives of either candidate would lead one to think that the misconstructor is trying to justify himself for supporting his candidate.

A certain professor recently said, many of his students declare it impossible for them to believe because of scientific reasons. However, being acquainted with their life, he could state positively that no scientific, but moral reasons hindered them. Even if the scientific difficulties were satisfactorily explained, they would not become Christians, because if they did, they would have to change their lives and they were unwilling to do that. The scientific hindrances to belief are brought forward to hide the real hindrances. A clergyman spoke to one of his members about the latter's religious doubts. The talk was deeply earnest and the minister did his utmost to help the man. All in vain! Finally the pastor paused, then quietly remarked: "I fear we are on the wrong track. There must be some secret sin in the way, which you do not want to give up and eradicate." The man kept silent with eyes cast down. The shot went home!

May not that be the reason with our friends who cannot accept the Gospel?

THE SPIRIT OF EXPECTATION

REV. J. ROSS STEVENSON, D. D.

Text: "According to my earnest expectation." Philippians 1:20.

Expectation is a strong word in the New Testament. Two terms are used—one meaning to receive something, suggesting the thought of assurance that what is desired will be granted. Paul employs here and on one other occasion a still stronger word. In the Epistle to the Romans he writes of the earnest expectation of the creation, which is the goal of the universe. In our text he speaks of his own expectation and the literal meaning of it is to watch with head outstretched, to wait for something so intently and confidently that all else is lost sight of. Hope admits of some uncertainty, but expectation is conviction that leaves no room for doubt. This was Paul's attitude while a prisoner in Rome. It may seem to us a strained posture, bending forward with alert look and eager spirit, but it gave Paul peculiar satisfaction and enabled him to exert a wholesome and stimulating influence. It is possible for us to live in the past and derive our comfort from what we have already experienced. Or we may be absorbed in the present, dwelling on the low level of self-content. Paul lived in the future. He was the apostle of greater things yet to come. His is the characteristic attitude of the Christian soul. We are commanded to watch, to make ready for the best that is yet to be. What can this spirit of expectation teach us.

I. Let us think of its objective, that upon which it terminates. One would suppose that the apostle's chief concern would be for his own release from imprisonment. He was in chains, separated from his friends and his work, knowing that the cause of truth was in great peril and that his own life was threatened. What more natural than that he should be thinking constantly of his own deliverance. But his expectation centered not on himself, but in another and that was Christ. What he wished most of all was that Christ should be magnified. To be sure Christ was already exalted far above principalities and powers. But he needed furthermore to be given the chief place in the hearts of men and to secure this place for him was Paul's one great ambition. This being the case his own interests were subservient to the highest interests of his Lord. If his martyrdom would demonstrate the greatness of Christ, that was what he most desired. If his salvation as it is called in the preceding verse, that is his release from prison and continued ministry would best further the gospel of Christ, he wanted that. But in any event, Christ must be magnified and would be magnified. That he was sure would take place. He earnestly expected it. And may we not take note in passing that thus indirectly the apostle unconsciously magnified himself and showed the greatness of his soul. It takes a great man to lose himself in a worthy cause and to sacrifice his interests in an enterprise from which he expects no personal benefits but only the advancement of another.

What is the expectation of life today, we may ask. What does it contemplate and what is it

sure of? We look out into the world and see all sorts of people pressing forward, struggling, striving, some attaining to what is called success; others, the majority, falling, failing; and we ask what does life mean to them, towards what consummation, if any, do they expect that they will be in some sense a contribution. For the Christian there is only one answer—that Christ may be magnified, that he may be made to appeal to men as Saviour and a lost world shall be redeemed. He is your Saviour and mine because he is able to save the world, and the evidence we give of being saved is in what we care for every man's salvation. Think a moment and decide if this is not the truth. For what purpose has God revealed himself? Why did Christ come? Why do we have a Bible? For what was the church founded? Upon what do all the promises of God converge? Here is the answer in this same epistle. "That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Let us not miss the point. This is what we have a right to expect, and upon it we are to train our thinking, planning, praying and working, definitely, confidently, courageously.

II. If we were to do this certain benefits would be assured us.

1. In the first place there would be abiding joy in our hearts. We need not be told that when our expectations center in self, in private ambitions and hopes, the result sooner or later is disappointment and shame. We become self-conscious, suspicious, miserly, miserable. The great trouble with most unhappy people is that they think too much about themselves. They need a new center of thought, a new object of affection, a new purpose in life, and this is to be found in honoring Christ. When you suffer for the promised good of one you dearly love you glory in that hardship. It is worth the while to endure privation and pain if it is only a means to some worthy end. In this way Paul looked upon his trials. The things which had happened unto him, the hindrance, disappointments, persecutions, which he would not have chosen, had fallen out unto the progress of the gospel. His detention in prison gave him a chance at Caesar's household. His sufferings were opportunities to demonstrate the grace and power of his Master. The blackest experience upon which he was called to look in the light of his earnest expectation took on a heavenly luster—just as the darkest objects when incandescent shine the brightest. So that he could exclaim—"Therein I rejoice. Yea and will rejoice." Note the determination there. I'm in for rejoicing. Whether it be by life or death, Christ will be magnified. Rejoice in the Lord always. Again I will say rejoice.

2. Another result of this expectation is boldness in testimony. There is much we would not care to do for ourselves that we are willing to do for someone else. What makes us backward in our efforts and timid in our speech

is self-consciousness. But when we lose ourselves in the pursuit of some object, the sense of danger is gone, all fear of criticism is eliminated and we are made courageous and strong. We often think of the great missionary apostle as one who was naturally bold. It was no effort for him to face an audience we suppose. He had no hesitation about speaking before Agrippa and Felix and Festus and all the rest. But here I think we are mistaken. For does he not mention in this very chapter the possibility of his being ashamed and his need of boldness. This boldness in magnifying Christ was according to his earnest expectation. He was like a man who will stand out against all odds because he knows his side will win. His was the exultation of triumph. Of whom should he be afraid?

3. There is one other benefit to be mentioned, and that is efficiency in service. A young minister once went to Mr. Spurgeon to ask why he could record no results of his work. To test him, Mr. Spurgeon said, "You don't expect when you preach a sermon that you will have any conversions, do you?" "No," the young man replied, "I couldn't expect that." "Oh," said Mr. Spurgeon, "there is the trouble. You are not expecting results." Should all our prayers be answered, all our efforts crowned with success, should this be true of even a part of them, the most conspicuous result would be

overwhelming surprise. As a rule the most effective servant is the one who has the greatest confidence. The discouraged church is on that account a defected church. When people are alert, all tense with expectation, they make an atmosphere that is charged with blessing.

III. We naturally inquire as to the source of this expectation. How are we to get it? It is significant that Paul couples it with the Spirit of Jesus Christ. The supply of the Spirit made him confident, bold and aggressive. Have you ever thought of Christ's spirit as one of expectation? We are told that for the joy set before him, because of what he expected, he endured the cross despising the shame. And we are taught that he is seated on the right hand of God henceforth expecting till his enemies be made the footstool of his feet. The spirit of Christ is given in anticipation of the future. We have the earnest of the Spirit, the pledge money of our redemption, of Christ's final victory. We need the Holy Spirit for earnest expectation, to give us the disposition of confidence, buoyant hopefulness. And this comes through prayer. Paul as he tells us here relied upon the supplications of God's people. Through their intercessions he was supplied with the Spirit who made him bold and aggressive. All of us are included in the intercessions of Christ, and in the supplications of Christian people.

An Enemy of the "No Good" Business— Sermon to Children

Rev. Edwin Hamlin Carr

"Fire! Fire!" screamed nine-year-old Jimmie Roberts, as he dashed in at the front door of his home—nearly knocking the door from its hinges, astounding his grandmother, with whom he lived, and arousing the neighbors.

"Where is the fire, Jimmie?" said grandma as Jimmie danced up and down like a wild Indian.

"Oh, it is Mr. Ball's furniture store!" shouted Jimmie, tugging at his grandmother and begging her to hurry. "And all the nice things are burning up! Hurry, grandma! Isn't it too bad. All those nice tables, and chairs, and couches, and fine furniture burning up."

"Yes, it is too bad, Jimmie," said grandma, as she hurried along, "too bad to have such things destroyed." And Jimmie heard all the neighbors who gathered about the fire say, "It is too bad. It is too bad. Such a great loss."

One week after the burning of the furniture store, Jimmie again rushed into the house shouting, "Fire, Fire, grandma!" This time it was the saloon that was on fire. "Hurry! Hurry! grandma, hurry, I want to go down and see it."

To Jimmie's great surprise grandma said, "You shall not go near it, I am glad it is burning."

Jimmie fretted, and cried, and pleaded, but it was of no use for grandma was determined. However, she was a nice old grandma, and everyone loved her; and she knew how to care for boys. So she took Jimmie gently by the hand, and said as she drew him lovingly to her, "Now, Jimmie, my lad, I'll tell you something, listen. You and I were sorry a week ago when

the furniture store burned, but Jimmie I'm not sorry that this saloon is burning, and I'll tell you why." Then she patted him lovingly and continued, "When the furniture store burned something good was burned, and it was a great loss, but this is a 'no-good' business, and it does lots of harm, Jimmie."

Then grandma wiped the corner of her eyes with the corner of her apron at the memory of the damage this saloon had done to Jimmie's father, for he had died a drunkard.

"Now, Jimmie," continued grandma, "just think what a terrible loss it would be if all the grocery stores, and all the shoe stores, and all the furniture stores, and all the good stores, not only in our town but in our county, and all in our state, and all in our whole nation, should be destroyed. What an awful loss it would be! Everybody would be so sorry. But, Jimmie, if all the saloons, and all the distilleries, not only in our county, and state, and nation, were destroyed almost everybody would be glad. Jimmie, the saloon business is a 'no-good' business. I wonder why it is that the nation permits a business which if it were destroyed almost everybody would be happy."

That evening grandma sent Jimmie down to the grocery for some tea, and when he saw the ashes of the saloon, a great feeling came into his heart and he said to himself, "Grandma is right, and I am going to be a mighty enemy of the 'no-good' business."

Every boy and girl should resolve right now to be a mighty enemy of the "no-good" business.

THE STEPS OF A GOOD MAN

REV. JOSEPH W. KEMP, D. D.

Text: "The steps of a good man are ordered by the Lord." Psal. 37:23.

It would appear, from a reading of verse 25, that this psalm was written in David's old age, and therefore what he says stands supported by his experience and his honor. His declarations are upheld and pledged by all the strength and veracity of "the man after God's own heart."

The subject of the psalm is that ever-present and perplexing theme of the prosperity of the wicked and the affliction of the righteous. It is a strange problem, and one very perplexing to faith. We must not on that account yield to repining and fretting, which are most impressively forbidden in the psalm, while a cheerful trust in the Lord is urged upon us. There are worse things than being poor, and there are better things than being rich. The days of the wicked are numbered, and if his fields are greener than those of the righteous, they are the readier for the scythe. Virtue alone is immortal. The righteous shall hold on his way. "I have marked the perfect man, I have beheld the upright, and the end of that man is peace."

1. We shall first describe the man. He is spoken of as a good man. That is a plain, matter-of-fact way of stating a great truth regarding the man. This text does not apply to every man, for all men do not bear the title "good." According to the standards of men, the human race is divided and subdivided into almost endless divisions; but according to the divine classification, there are but two great classes on this earth, the bad and the good. The Bible recognizes no other. The line of demarcation is clearly and sharply drawn in Holy Writ. Men are either saved or unsaved. Spiritually and morally, we are either black or white; there is no neutral gray.

What does it mean to be a "good man"? In the text before us, the word good is in italics, which means that the translators put the word there to supply what they thought to be lacking in the original. Probably it was the best word that could be found to express the sense; but we shall miss much of its meaning if we confine ourselves to that aspect of it presented to us by modern usage of the term. A "good" man is God's man, and by that is meant that the man belongs to God, and that the entire realm of his manhood is at the disposal of God. Such a view of our relationship lends dignity and nobility to life.

1. We may gather from the body of the psalm what kind of a man this good man is. He is said to be a righteous man (verse 16). He is therefore one who does rightly. He lives righteously and loves righteousness. Not that he himself is righteous, but he is such by his having been brought into contact with God. That righteousness is the only kind the Lord recognizes. Righteousness is a word that has come to be a theological term, which people use without attaching any very distinct meaning to it. It is a well-worn and threadbare word, not having very much reference to our daily lives, so some think; but should not the production of such a character be the highest aim a man

sets before himself? Righteousness is neither more nor less than the submission of the self to God, and the practicing in life and conduct of the things that be of him.

2. Furthermore, the psalm states that the good man is an upright man. Verse 18, "The Lord knoweth the days of the upright; and their inheritance shall be forever." What is uprightness? Shall we invert the word, although it may sound odd, and call it "rightup-ness?" He is erect; straight in his character and conduct. There is nothing shady or mean about him. He goes straight on, walking circumspectly. He is sincere and clear, without duplicity or debasement, and is himself free from black shame and crimson guilt.

Here is the type of man the world is waiting for. Alas! Alas! profession is common enough, plentiful as the leaves in the autumn; but profession is not enough. There must be no disparity between what the man professes to be and what he is. Many a man has a good creed which he denies by his bad conduct. Such a man had better abandon his creed, or change his conduct, or bring his conduct to tally with his creed. "I question," said Spurgeon, "whether, as a channel for damnation, Satan has upon earth more apt instruments for breeding infidelity and for causing men to regard the gospel with contempt, than those who profess to believe it and then act as though the belief were a matter of no consequence whatsoever." The words are strong, but they are no stronger than they are true. It is heart-breaking, the havoc that is being wrought in the church and out of it by the inconsistent lives of the professors of Christ's Christianity. The "good" man is an upright man. Am I good in that sense? If not, I am bad.

3. Again, the good man is merciful. Thus we read in verse 21, "The righteous sheweth mercy." Mercy is a quality existing in the heart of the righteous, which will often express itself in merciful actions. The Biblical definition of mercy is not that which confines it to definite acts of mercy, but has reference to the inner nature and disposition. He will be merciful in his opinions, his feelings, his judgment, in his criticism of others. We have only to reflect on this attitude of heart to see how it would sweeten the whole of life and make all our intercourse to be of the pleasantest kind. If any man has received mercy at the hand of Christ he will keep that fact vividly before his consciousness and he will be the last man to fly at his brother's throat, saying, "Pay me that thou owest." The acceptance of Christ as a free gift binds us to manifest the spirit of that gift in feeling and in conduct. "Blessed are the merciful, for they shall obtain mercy."

4. A further characteristic of the good man is that he is frail. "Though he fall, he shall not be utterly cast down." Fall he may, but he will never fall away. He may, like Joseph, fall into misfortune. Many a good man has had his good name dragged through mire and dirt through no fault of his own. Walk as carefully as we may in a world such as this, we shall nevertheless find ourselves open to the malice

of the evil-disposed. Or, like Job, the good man may fall into despondency. He may for the time being lose his joy, but that is not to suppose that he has lost his salvation. Yes, the soldier may fall in the battle, but he does not on that account cease being a soldier. A thousand things combine to bring the man of God down and cause him to fall; but he shall not be utterly cast down, for the Lord upholdeth him. What comfort this gives to the one who knows something of the weakness of his own heart! The assurance of promised help will not make the child of God careless of his conduct and walk, but it will strengthen him in the hour of testing. The Lord upholdeth him. He does not leave the keeping to a delegated agency. He affords personal assistance.

Such is the man of whom the psalmist is speaking. He is righteous, upright, merciful and frail. Do I see myself in the picture drawn by this master hand?

II. What is said about the good man? It is said that his "steps are ordered." What can that mean but that all the life, with its activities, its vicissitudes, its comings and its goings, all of its varied experiences, are controlled by the Lord? What could be more restful to the soul than to know that it is in the keeping of the Lord, and not subject to the haphazard happenings of superstition and fate? There are to be found, even in this Christian country, those who are so bound by superstition as to make life a positive burden. They will not embark on certain business enterprises on a given day of the week, nor will they be one of thirteen to sit at the meal table. Even the average share of common sense ought to be enough to dissipate such nonsense; at any rate, it should not be heard of where there is a profession of God in the life. Some people are always hearing noises, seeing shapes, and allowing themselves to be moved by what they call intuition. Some steal out at eventide that they may forecast the future by the manner of the stars. It is all so utterly unworthy of an enlightened Christian that we are led to question the reality of the faith of any so acting.

A clear conviction that our steps are ordered of the Lord will create within us a keen sense of the nearness of the presence of God that will put an end to the grim idea of an iron fate compelling all things. With a living, loving God superintending all things, we are at peace.

1. Notice how minute the divine ordering is. The "steps" are watched. Not the leaps and bounds, the runnings and the rushings, but the steps. This is one of the most comforting as well as one of the most wonderful truths of the Bible; that God should have regard to the detail of a human life. Has he not said, "The very hairs of your head are numbered?" He knoweth the way that I take. Our goings are at his pleasure, and our very steps are the object of divine decree. Aye, and may we not add that not the steps only, but also the "stops" are ordered of him? "Thank you for that word 'stops,'" said a perplexed friend to a preacher at the close of a service a little while ago. "Now I know why my progress was arrested." It is not always easy to reconcile "Go ye into all the world" with "Go into the wilderness and there I will talk with thee." A sick-bed

may be as much a part of the divine plan of our life as a missionary tour.

2. The steps are ordered. The Lord conducts, guides and directs. I do not see how we can otherwise reconcile ourselves to the various and oftentimes conflicting circumstances of life. The life of many a man is a trying one, indeed, and there are many difficulties to be met and overcome. The road we are traveling is studded with many a sharp point, and of ourselves we can hardly pick our way. "Man's goings are of the Lord; how can a man then understand his own way?"

3. Our duties, too, are appointed of the Lord. It is only when we bring that thought to bear upon the smallest acts and occupations which constitute duties that life takes on the "golden hue;" otherwise life is a dreary treadmill, and, like indolent workmen wearying for the end of the day, we long for its close. To say "this and that is divinely ordered," and that "the Lord has prepared this and that for me," is to elevate, sweeten and calm the soul. Let us bring our duties into connection with his appointment, and they will all be easy.

There is one other word to add, and it is this. Our happiness and security, and it may be added, our usefulness, are bound up in our absolute surrender to the divine will, and it is only when we "in all our ways acknowledge him" that we may claim "he will direct our paths." We have too often tried to manage our own affairs and have just as often failed to do so wisely.

There is a good deal of sanctified wisdom in that saying of Thomas Watson, that prince of Puritan divines: "Never did saints carve for themselves but they cut their own fingers." Trust yourself to the unerring wisdom of the Lord, and "when thou goest, thy steps shall not be straightened; and when thou runnest thou shalt not stumble."

TWENTY-FOUR BIBLE REVIVALS.

- A revival by the Book, Gen. 32:24-30.
- A revival led by a lawyer, Ex. chap. 33.
- A revival by a judge, 1 Sam. 7:1-14.
- A revival led by a king, 2 Kings 34:1-4, 21-25.
- A revival led by a prophet, 1 Kings 23:21-39.
- A revival of Bible reading, Neh. 8:1-12.
- A revival of Sabbath keeping, Neh. 13:15-22.
- The Baptist's revival, Matt. 3:1-12.
- A revival in the streets, Matt. 21:1-17.
- A personal work revival, John 1:35-51.
- A woman's revival, John 4:23-42.
- A revival in a graveyard, John 11:30-45.
- A revival in the city, Acts 3:1-4, 41-47.
- A revival in the church, Acts 4:23-37.
- A revival growing out of fear, Acts 5:1-14.
- A revival growing out of persecution, Acts 8:1-13.
- A revival in a carriage, Acts 8:26-40.
- An unlawful revival, Acts 10:28-48.
- A layman's revival, Acts 11:19-26.
- A Sabbath day revival, Acts 13:44-52.
- A revival by the river side, Acts 16:9-15.
- A revival in a jail, Acts 16:23-34.
- A Holy Ghost revival, Acts 19:1-20.
- A revival in Rome, Acts 28:30-31; Phil. 1:12-14; 4:22.

ENNOBLING BY SUFFERING

RV. S. PARKES CADMAN D. D.

Text: "And fill up that which is behind of the afflictions of Christ in my flesh." Col. 1:24.

Many good people are troubled by being righteous overmuch, and lose their sainthood in the very act of taking pains about it. Paul was exactly opposite to this type. He was generous, quick to catch reflections, with no respect for the self-torturing energies of a vengeful and brooding mind, or for those bitter thoughts which vainly concentrate on the unchangeable past. He took scourgings, bonds, betrayals and afflictions sweetly and hopefully. Nor did his love alter when it found alteration, but strengthened and prospered in its efforts to make amends for the shortcomings and treacheries of others. His glorious and lasting experience of regenerating grace had brought him peace in the storm and rest in the conflict. He neither sought nor avoided the perils which lay around him, but subordinated them to his personal interests to the mission with which he was charged. The fires encircled him; the hot counsels of the passions bade him meet fire with fire; the cool dictates of prudence advised his retreat. But he went steadily forward, rigid of purpose, bent on the salvation of souls, and grappling splendidly with his fateful circumstances.

Beneath his decisive course lay an equally decided conviction. The apostle believed that the sons of sorrow were the sons of God; that in all their afflictions he was afflicted; and further, that whosoever was vitally united with Jesus Christ, the Son of God, was involved in his tribulations as a necessary antecedent to being made partakers of his excellence. In brief, those who suffered for the sake of righteousness, either in themselves or in their fellow men, were partners in a divine scheme, and those who refused suffering denied the Cross and had no kinship with the Crucified.

Diametrically opposed to this interpretation of the gospel, and threatening its fundamental doctrine, is the modern theory, so fondly held and taught, that inward sanctity and release from bodily ills are one process, and that the moment we are well pleasing to God our aches and pains disappear. The fact is, when aches and pains disappear, when we no longer feel grief and solicitude for the world's sin and folly, when we cultivate comfort and ease at the cost of the nobler and sacrificial elements, God has vanished out of our lives. We have lost the radiant consciousness which cannot help being in sympathetic alliance with the woes around us, and we have forfeited the deep, exhaustless joy which belongs to those who endure for holiness and are willing, if need be, to yield their all for Christ. The ever-growing absorption of human being in the Eternal Will means expiation, surrender, unselfish devotion. And whatever its tragedies, they have played at least an equal part in the general progress of mankind toward the goal of filial obedience and the resultant harmony with One Supreme Nature.

I. Myriads of Christian believers who could not claim any part in Paul's wisdom, knowledge, intellectual power, and breadth of useful-

ness, have been one with him, and with his Master, in their agonizings for the church and the kingdom. They have bled for him who bled for them, they have gotten under the load, they have helped to make the oblation which reduces the weight of transgression. For Jesus did not die to transfer us to a realm of insensate satisfaction. He died to recrucify us, to inspire our further sacrifice, to enable his chosen ones to shine as he shone, not in fatuous complacency, but in alert, quivering pain, both of body and mind. His martyrs and missionaries and heroes have reckoned little on the life of the flesh; they have triumphed over it in the superior life of the spirit. Apart from that triumph, the church could not have persisted for a hundred years, and the world would have degenerated into abysmal sensuality. We are transformed into the heavenly likeness, not by creeds, nor deeds, so much as by the eclipse of deeds and the coronation of faith in sacrifice, the sacrifice which binds us to our severest duties with blood-red cords, and makes them an anticipation and a rapture.

II. What, then, shall be said of the argument that this mystery of pain proves our limitation? Simply this: it is not true. On the other hand, it proves our capacity for an infinite expansion. We suffer because we are God's and because all that Christ has can be made ours through suffering. Heaven's chief enterprise for us is not to destroy pain, but to abolish sin; and pain is not infrequently used for that inclusive purpose. Rank, gross materialism exalts the physical at the expense of the spiritual. Yet the one is perishable, the other eternal. Flesh and blood do not inherit the kingdom of God, neither does corruption inherit incorruption. We are measured by our virtues and our moral achievements, not by our bodies, their stature and health. The Bible is not a medical dispensary nor a cookery book. Our altar is not a well-lined larder, our sanctuary is not a sanitarium, nor our one quest a painless physical universe. So far from the pain we feel and see being a chimerical delusion, it is the favorite instrument of sanctification.

To assert otherwise deprives Jesus of his merit and standing. He was hungry, thirsty, homeless, despised, adrift. His offense was in his stern renunciation of the glittering prizes of affluence and comfort and luxury. He volunteered for poverty, hardship, adversity and a cruel doom. Paradoxically, he taught that these were pathways to tranquillity and power, to participation in that unconquerable mind which wore the form of a servant, and was made obedient unto death, even the death of the cross. Life he had, in abundance, and he came to bestow it on men. But physical and mental isolation and inviolability are not life. They are leaden stagnation! Our life through him lies by way of Gethsemane, the Garden of the Lord; by way of the cross, whose red rain waters the Garden. Knowing this, he provided for every contingency at issue, and having attached us to that cross, bade us rejoice that we were counted worthy of the grand distinction.

Suppose the first followers had abjured this residuary legateehip, and, instead of being hunted and haggard, tattered and torn, they had appeared in Rome and Athens as sleek and well-fed emissaries of deliverance from every bodily ill. The pagan hosts would have enthroned them. The feasters, fiddlers, buffoons, and dancers, who dreaded nothing more than temporal dissolution, would have hailed their advent. Nero and Domitian would have made their spurious evangel the religion of the empire. It was when they demanded that these crowned miscreants should worship a humble figure, toiling up the ascent outside the city wall, that the pride and insolence of the children of Belial broke loose. They could not discern the overwhelming strategy of Jesus, or that his broken heart was nearer to the center of things than systems wrapped up in odors, flowers, soft speech, or cults of lasciviousness and filth.

III. If we suffer—and who among God's faithful ones does not?—let us remember the mystic values of mortification for the soul's profit. Every part is part of the payment the church owes to mankind, and its very presence proves that we are part of the living Body whose Head is encircled with thorns. Our rivulets of tears flow into his ocean, whose surges sanitize human life. He is our comrade in the silence and the desolation. He tells us he is with us always, even to the end. And while we may not know when and where the suffering will cease, we do know that the consolation, the grace, the manna, are ours to receive in fullness until we have become what God means us to be. New prospects dawn on us, new vistas entrance us; we can kiss the cross and share a communion which blesses us beyond expression.

Men of all descriptions are awed and subdued before a suffering church; they often repudiate with scorn and loathing that derelict church which has lost the secret of her existence, and dwells in Laodicean lukewarmness and indifference. But the scathe of the furnace refines character and redeems us from the hardness of superficial service.

O for a church whose altar is the place of a present sacrifice, who, in the midst of a perishing world, can dare and do greater things for Christ than the soldier on the field does for his nation!

For the church is a supreme fact in the history of the world. Theories did not create her importance; her importance created them. None can override nor minimize the reality of her faith and services.

Here, as everywhere, it is vitality which counts, and divine vitality above all else. Not the clay, but the Potter, is the chief factor. The poorest human material can be transfigured by his grace and loveliness. And whatever the church is, in the ultimate it can be nothing God has not decreed or that Jesus does not desire. The Master of the household of faith will bring in the prodigal and the outcast. He will restore them that are penitent, sanctify such as are believing, subdue opposition, allay distress, silence controversy, put an end to war and bloodshed, and arrange all human affairs in strict accordance with his headship.

IV. I am persuaded that we face a trying era, in which the church must fill up that which is behind of the afflictions of Christ. What sufferings she has endured! Yet have they not strengthened her in all her borders? The days of weakness and lassitude first came—and have always come since—when she forsook the Crucified One, and submitted to the patronage of the wealthy and the great. She will escape from this bondage; she will leave the dead to bury their dead; she will cast away the grave clothes of an extinct past, and move forward in the power of the resurrection, to proclaim the gospel of a new humanity in a reunited church and in the world. But before she can attain these functions, she must repent, and be baptized with the baptism of the Garden and the hill called Calvary. The call of God to men everywhere is that they accept and welcome suffering, which leads to the coronation of Jesus. Blessed is the soul and blessed the society of souls which hears and obeys that call!

THE CHILDREN'S SERMON.

The Moving Picture, "Seek ye first." Matt. 6:33.

Charles Simeon was a great lover of young men. He was a preacher in Cambridge, where one of the great English universities is, and one day in the middle of his sermon a young man came down the aisle and the preacher stopped suddenly and then said to the people, "Here come 600 people." That was his odd way of telling them that a young man was worth 600 ordinary folk.

Especially did he love one young man, and if it was of him he spoke we would not wonder, for Henry Martyn was far from being an ordinary young man. He was only twenty years old when he graduated from the university, but he carried off the highest prize, and tells us how surprised he was when he heard his name called. He was only thirty-one when he died in Arabia, but he had traveled through India and Persia, and translated the New Testament into the Persian language and given the people the Word of God in their own tongue.

When he died, Mr. Simeon mourned for him as if he had been his own son, and in his library hung his picture so that he might always see his face. It was such a strange picture! Whenever he went the eyes of Henry Martyn seemed to follow him and seemed to say to him, "Be earnest, be earnest—don't trifle, don't trifle."

Simeon was a good man and a great man, and pausing for a while to look at the face that seemed as if it could speak he would say, "Yes, I will! I will be earnest, I will not trifle; for souls are perishing and Jesus is to be glorified; yes, I will be in earnest, I will not trifle."

And Charles Simeon was not the only one who felt that Henry Martyn was watching and saying to him, "Don't trifle, be in earnest." And a sweeter face than Henry Martyn's seems to follow us, and it, too, is ever saying to us: "Don't trifle. Be in earnest. Seek ye first the kingdom of God."

It is a good thing to put first things first.—From H. T. Kerr's "Children's Missionary Sermons," Revell.

GOD'S NOMINEES

REV. THORNTON WHALING, D. D.

Text: "Provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them." Exodus 18:21.

True progress is always found where there is true life. The only thing which stands still are dead things. You have helped to bury a good many such. Funerals are benevolent affairs when they get out of the way dead men and dead institutions. Unless there is progress in the church and progress in religion, men will wisely conclude that church and religion are dead and will give their attention to the live concerns that are moving right on in the straight path of growth and progress.

One of the signs of progress in religion today is the fact that men have found out that God is actually alive today. The idea of a dead God, or of an inactive, unconcerned God, who sits far off upon a throne as a kind of passive spectator, is out of date, is an antiquated and outworn notion that belongs to the dark ages, and instead men have climbed up to the biblical idea of the ever-living, ever-present God, who is not a stranger anywhere in his world; who does not need to be introduced to anybody or anything, for he is already written within them and around them and through them all.

The idea of religion as a pigeon-hole into which we put God like a kind of a dead letter which does not really need an answer has all gone and we now know that God himself is in the whole of human life, and that he is the most interested, wide-awake and intensely active and vital factor in all human affairs. We have recovered the biblical and catholic God who lives in stores and offices and farms, in ships and engines as well as in the stars and sun and in the hearts and homes of men.

The choice of men to office in state or nation or church interests, concerns God and he nominates to us the kind of men whom he chooses and whom he would have us choose for these positions of public trust. God's nominees are posted up in the prescription, "Provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them."

There are four marks which characterize God's nominees:

I. "Able men." God wants, and the people need, men who know how to plan and how to execute wise policies, men who are not so stupid as to blunder and not so shiftless as to neglect their work. Stupid eyes which do not see what ought to be done, which do not surely discern what are the real needs right now and here of the state or the church are out of place in the heads of officers in the state or church.

God and his people want eyes that can really see planted securely in the heads of those who administer the affairs of God and his people in either the church or the civil commonwealth. Surely Solomon's fool is out of place making laws or signing state papers or taking up the collection or handing around the elements of the communion in the sanctuary. And shiftless men who will not do what they know they ought to do because it requires time and effort are not the men to serve as officers in the church or as legislators.

II. "Such as fear God." To "fear God" does

not mean that I sit down in a cool spot in summer or a nice warm retreat in winter and con over the attributes of God and say, "God is a great God; I have a profound respect and reverence for him;" or in a rapt ecstasy of religious emotion engage in the exercise in which the old hymn speaks when it says, "My soul would sit and sing itself away to everlasting bliss."

But to fear God means that I get right out into the world or the church and get right down to work helping God to carry out his plans, working together with God to carry out his purposes. You say that you do not know God's plans. O! yes, you do. Amidst all the confusion and doubt of which the world is full, the one thing that every man knows most clearly is the duty of the hour, what he really ought to do at any particular time and place. He may not know what he ought to believe; he may not know what the wide policies are that others should endorse; he may not know what others ought to do; but he is obliged to know what the duty is which confronts him. The Infinite Being himself could not make more clear than he does to every man what that man ought to regard as the duty which confronts him. The ten commandments are inside of you and the "still small voice" which speaks in every man interprets them to you: Honesty, justice, love everywhere—this is God's plan, and we need from the president down to the constable and from the pope down to the humblest deaconess, officials who use offices as an opportunity for working together with God.

III. "Men of truth," who are rock-ribbed and buttressed with reality, are the only ones who ought to find the door of office open before them. We are all familiar with gentlemen who have the opposite mark of unreality, make-believe, half-heartedness and half-mindedness. And we ought not to help them to get on in the world, especially to climb into office.

I was visiting recently one of the most progressive cities in the South, perhaps the first city that adopted the commission form of government. They had an admirable body of officials, all honest and up-to-date, and the officials were wise enough to employ an expert of the very keenest sagacity and wide experience whose business it was solely and alone to see that the city got full value for every dollar expended by turning the electric light on unexpectedly at any place where he might select in the city's expenditures, and although he was paid a salary of \$10,000 per year, he saved the city tens and hundreds of thousands of dollars in civic improvements which it was making during the period of his employment. This shows how important it is for men to do the truth.

What a revolution in ecclesiastical affairs if every bishop and preacher and elder and deacon were a "man of truth!"

IV. One trait more is found in God's nominees for office, "hating covetousness." One of the most successful business men in the South said to me this past week, "The people of the United States are money-mad; we are all crazy after money; we are all after it." Covetousness is a national sin; but not all are held in its clutches; there are multitudes who value other things far more highly, character, service, love,

for example, and who value money at all only as a servant of character, love and helpfulness.

Officials in church and state ought to belong to the class who use office as a field of service, and to whom the gain of gold is a subordinate item in their life-plan. "The greed of filthy lucre" may not make an officer steal like a petty thief, but it will blind his vision and pervert his judgment until he is fit to be neither president, governor, judge, legislator, preacher, priest, elder nor deacon.

By way of summary we have here, first, an intellectual equipment of God's nominee, and second, his spiritual preparation in that he fears God, and third, his moral equipment in both its positive and negative sides—positively, a man of truth—negatively, hating covetousness.

In free and democratic America, if the people do not have the right kind of officers, the trouble is that they are not the right kind of people. We judge a people properly by their officials.

I wish I could say with convincing and consuming earnestness which would carry conviction and at the same time be divorced from all sensationalism, in reference to present politics that there is no more holy and sacred duty which confronts an American citizen than in exercising his right of elector, than in deciding who the officials should be in either church or state. All life is religious and we ought not only to vote as we pray, but pray while we vote, and voting is just as sacred a duty as praying or preaching or singing the hymns of Zion.

The Editor:

In connection with your comments on the "Criticism of the Church," in the September Expositor, it may interest you to note the statement which I intended to run for a single Sunday, but which our board of elders has insisted on keeping on the front page of our calendar for nearly two years:

"The Church of Jesus Christ is an organization founded in the world for the sole purpose of being helpful. Her membership is composed, not of those who are perfect, or make any claim to perfection; but rather of those who in weakness and humility recognize their dependence on a source outside themselves for strength in the time of temptation, for courage in the hour of despondency, for comfort in the hour of mourning, and for release from the bondage of the sins which beset us. To all such this church swings wide her doors and bids you welcome in the name of the Master Helper who bids us to love and to help one another."

Very many people have spoken of how it has changed their whole attitude towards the church.

Very cordially yours,

FRANK T. BARRY,

First Pres. Church,

Minneapolis, Minn.

A SERIES OF SUNDAY NIGHT SERMONS THAT DREW A CROWD.

Rev. Frank S. Hallet has sent us the following outline of a wonderfully interesting series of evening sermon-lectures that actually gripped his community. We give the topics here because they are suggestive of what many preachers can do. If we are to win and hold a permanent Sunday evening audience we must prepare carefully and give the people something worth while as Mr. Hallet did. (We do not know where he lives as there is nothing on

his literature that tells excepting that he is a Methodist.) The topics are as follows:

A serial story of six years' missionary work in the wilds of Labrador. The pastor will relate many thrilling experiences and give his hearers a fresh glimpse into the far North. To get the whole story you will have to attend six consecutive Sunday evenings. The subject will be taken up as follows:

I. Leaving Home—Homesickness and a Call to the Ministry.

Story 1. Money all gone. Green grass for a bed and the canopy of heaven for a covering.

II. The Country and the People.

Story 2. The boy who was shot.

Adrift on an ice-floe.

III. The Circuit Rider and His Faithful Dog Team.

Story 3. The starving children eating dog flesh and a midnight feast of venison.

IV. How the People Received the Gospel.

Story 4. The people coming to the "Old Meeting House" by komatic.

V. Missions Established in Labrador and Some Noble Missionaries Who Labored There.

Story 5. The missionary who fell in love with a charming Esquimaux woman.

A missionary who did his courting after marriage.

VI. Reminiscences and Saying Good-bye to a Very Hospitable and Devoted People.

Story 6. Baptizing an Indian baby in a wigwam.

Uncle Dan and Aunt Lydia.

Faithful John and his mother.

"All About One Russell," and "Some Facts and More Facts," by Rev. J. J. Ross, and "Millennial Dawnism," by Rev. I. M. Haldeman, are having a wide circulation and doing much toward counteracting Russellism. These pamphlets are 10 cents each, or the three for 25 cents, and may be obtained of Mr. Cook at 150 Nassau street, New York.

AN UNFORTUNATE INCREASE.

A certain church was heavily in debt and in order that the encumbrance might be cleared it was suggested that one of the best money raisers in New York State be brought here and by his efforts secure the amount needed to reduce the debt. The pastor came and began his work with that effort which was characteristic of him. When the allotted time had arrived for him to have secured the amount a discouraging moment faced him when he discovered he needed yet \$600 to wipe out the long standing debt.

Telling of the discouraging circumstances under which he labored, he concluded by asking if there was no one in the congregation who would donate the amount. After bringing into play every word in his vocabulary, at last one member of the congregation arose and said: "Rather than see your plans defeated, I will give you \$500 of the amount."

Jubilant at his success, and wishing to pay a flattering compliment to the donor, the pastor said: "Bless you, brother; may your business increase many fold during the coming year."

At that a smile crept over the face of everyone present, for the donor was no less than one of the city's well-known undertakers.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

There are about 300,000 Russians in the United States distributed as follows: New York, 80,000; Scranton, Pa., 46,000; Pittsburgh, 40,000; Newark, 25,000; Chicago, 30,000; Philadelphia, 13,000; Boston, 5,000; Milwaukee, 5,000. The work of the Baptists among the Russians has developed so that it is now proposed to erect a theological seminary for them, which may be located in the Judson Memorial Building, New York.

The Catholic population of the United States, including children, is 16,500,000. One-half of these live in New York, Pennsylvania, Illinois and Massachusetts.

The figures of the religious census at Ohio State University show:

Methodist, 1,577; Presbyterian, 812; Lutheran, 303; Catholics, 291; Congregational, 289; Baptist, 217; Episcopal, 202; Christian Church, 197; United Brethren, 128; Reformed, 126; Hebrew, 106; Evangelical, 60; United Presbyterian, 54; Disciples, 51; Universalist, 29; Quakers, 27; Methodist Protestant, 24; Unitarian, 15; Christian Union, 7; Mennonites, 6; Church of God, 5; Dunkard, 2; Mormon, 2; Moravian, 2; Progressive Brethren, 2; Zion, 2; Adventist, 1; Chinese Church, 1; Church of New Jerusalem, 1; Gospel, 1; Greek Orient, 1; Greek Protestant, 1; Gregorian, 1; New Church, 1; no church affiliation, 288.

It will be a matter of interest that while the statement of a religious preference is perfectly optional, over 94 per cent are definite on this point. All but 397 have recognized affiliation of some sort with one of the branches of the Christian Church, and 4,144, or eighty-six and eight tenths per cent have designated themselves as Protestants.—Christian Advocate.

Has Something Besides Religion.

An affidavit made by an official of the Salvation Army says that the material wealth of that organization in the United States is \$8,353,179.97. The real estate holdings of the Army amount to \$6,846,051.89, while its personal property amounts to \$1,507,128.08. The liabilities of the organization are \$4,256,637.98. Of this amount \$1,436,888.10 is unsecured to the creditors.—Christian Advocate.

The number of buildings of the Young Men's Christian Association of North America has grown from 359 in 1900, valued at \$21,600,000, to 782 in 1916, valued at \$83,300,000, with \$20,000,000 more in equipment, endowment, and building funds. In the past year twenty-three buildings, valued at more than \$6,000,000, have been opened, and as many more are building. More than 700,000 persons have taken membership tickets, and twice as many use the buildings; 125,000 live in the Association dormitories, and 130,000 were registered in the Classes in religious education and Bible study.—Western Christian Advocate.

The arrests in Portland, Ore., during the last six months of wet let, 3,231; during first six months dry, 830. The bank deposits in the state during the same dry six months increased \$12,693,421.

On all the great mission fields, save perhaps where the Moslem faith is found, the barriers are down and the Christian can enter in and possess the land. And before Mohammedanism the arrest is due to our toleration of alcohol, and to the significant fact that every Moslem regards himself as a missionary, while the majority of Christians think it is another man's work.—S. S. Chronicle.

The following announcement recently appeared in the London papers:

"Persons who are not British subjects and who desire to go to India to undertake missionary or educational work, must in the future obtain permission from the Indian authorities, according to an official notification today. The authorities explain that the new arrangements are not intended to discourage the important and self sacrificing work done in India by many American and other neutral missions, but as a safeguard against missionaries in active sympathy with foes of the empire or lacking in good will toward the Government of India."

The salutary effect of a congregation's care for the mental and physical welfare of its members is illustrated in the experience of First Congregational Church (colored), Atlanta. Though the death rate among the city's negroes is twenty to the thousand, in First Church it is only ten to the thousand. Industry, economy, sobriety, education, business enterprise, home owning and exalted moral and mental standards are emphasized by the church.—The Continent.

When Hartford, Conn., had its "clean-up" campaign it called on the Boy Scouts for help and this is what they did: They inspected 15,000 yards, reported 3,600 instances of insanitary or dangerous conditions, and delivered 54,000 letters to householders—all in three hours and a half.

A Japanese of rank, visiting New York, was first welcomed by the officials and then escorted through the city to see the sights. The excursion having come to an end, the Japanese said: "You have treated me with great kindness—showing me your high buildings, your clubs, your stock exchange, your gorgeous hotels, your lovely parks, and the homes of your millionaires. But when you come to Japan I shall take you first to look upon our temples and altars. I see clearly that the Americans are not a religious people."

By act of Congress, the President has appointed October 21 and 22 as days for the relief of the suffering among the Armenians and Syrians.

The Federal Council of the Churches of Christ in America has sent out the appeal to all the churches for a generous response. The American Committee for Armenian and Syrian Relief will seek to reach every community in the land, in an effort to relieve a distress greater than any the world has ever before witnessed.

Pastors are urged to set apart Sunday, October 22, for this purpose. Sermon material will be furnished to all pastors by the Federal Council.

The Swedish Evangelical Free Church has adopted The Moody Bible Institute as its Theological Seminary for the training of its young men for the Christian ministry. By mutual agreement it has installed one of its own ministers as an instructor in the Institute who trains its candidates in the Swedish and English languages, and in the history and policy of their church. Other denominations are considering a similar arrangement.

SOCIAL.

I feel that it is the greatest reflection on any church if, as the population begins to become dense, the church moves out. The church is not an end in itself, it is merely a means to an end—a means to help the people; and the church is not worth anything if it does not help the people. We have a right to expect the church to stand as a leader in the fight to the betterment of the physical, intellectual and spiritual condition of the people. We must have unselfish leadership and we must have wise leadership. If a man doesn't recognize that there are new conditions to be met; if he's the type of man who does not sympathize with work that aims at social uplift, if he thinks that the preachers ought to preach only dogmas; if he doesn't believe that life means change and that changes must be made in human arrangements to meet the changes in conditions—he isn't worthy to be trusted with leadership.—Theodore Roosevelt.

The Captains of Industry's War on Drink.

The most ardent temperance enthusiast does not show greater hostility to the use of alcohol than America's captains of industry at the present moment. Take, for a single illustration, our greatest industry, the steel trade. I have before me a mass of letters from nearly 150 manufacturers of iron and steel. They include the greatest concerns in the country; many of the constituent members of the United States Steel Corporation are represented. In these letters the responsible officials give their policy on the drinking question, and express their opinions as to its practical success. Through them all there runs the same tone—the opinion is unanimous that drinking, even in moderate amounts, decreases efficiency, increases accidents, and is altogether demoralizing to the workmen and to the plant. All these corporations—great concerns like the Illinois Steel Company, the Carnegie Steel Company, the American Steel and Wire Company, the American Tin Plate Company, the American Manganese Steel Company, the American Car and Foundry Company, the American Bridge Company, to mention only a few, are now conducting a great campaign against drinking. Already they have cleaned up conditions that existed only half a dozen years ago. All have eliminated from the steel industry that youthful Ganymede who was once its conspicuous ornament—old Ben Franklin's "ale-house boy," who regularly "rushed the can" in working hours for the refreshment regarded as essential to industrial efficiency and contentment.

These steel mills will now "fire" instantly any man who drinks in working hours. Many are weeding out employees who stop on their way to the factory for their morning nip and on their way home at night for a similar purpose. A visit to the free-lunch counter at noon frequently means dismissal. Before a man is employed he is asked if he uses alcohol; if he answers yes, the applicant does not get the job. Some of these concerns, like our greatest railroads, prohibit drinking both on and off

duty, and discharge a man caught visiting a saloon at any time. A workman who cashes his pay-check at a saloon is immediately sent "to get his time;" a garnishment of wages by a saloon-keeper automatically results in dismissal. The American Steel and Wire Company has ordered its men to withdraw from clubs where liquor is sold; a year ago the Carnegie Steel Company posted a notice declaring that all promotions hereafter would be made from the ranks of the abstainers. The Delaware, Lackawanna and Western Coal Company has prohibited foremen, bosses, and others who have workmen in charge from visiting saloons; the example is too dangerous a one!—Burton J. Hendrick, in Harper's Magazine for August.

* * *

Richard Washburn Child, in his late book, "Potential Russia," described the change that has come over Russia as a result of the prohibition of vodka. He has rightly termed it "the miracle measure." In 1913 the average monthly deposits in the savings banks were a little over 3,000,000 rubles. During the last five months of 1914, when prohibition had just gone into effect, the average monthly deposits were over 23,000,000 rubles, and for the first seven months of 1915 the average was over 50,000,000 rubles. Mr. Child adds:

"Today, in Russia, to the credit of prohibition, there stands: an orderly mobilization; a better-trained and more efficient army; a reduction of crime and immorality; a lessening of pauperism; a general public opinion in favor of prohibition and its maintenance; an increase of industrial efficiency which manufactures and Government investigators estimate at not less than thirty per cent; a decrease in the economic waste involved in the consumption of alcohol; a more certain resource for Government revenue; a new era in thrift; a new generation of youth free from the alcoholic appetite; better babies."

In the light of this one reads with tragic seriousness the words that are added by Mr. Child: "Great Britain had her opportunity to try the experiment at the moment the conflict began; her government lacked the grit. Russia had the courage."

Mr. Child speaks of the possibilities before the new Russia. The empire is termed the greatest storehouse of mineral and agricultural wealth left to the world, plus 170,000,000 people needing every kind of manufacture known. This makes Russia the great question and the great opportunity of the twentieth century. Mr. Child argues that the United States must make friends with Russia, get to know her people better, their tastes, their thoughts, their habits, their business customs—all of which are different from ours.—Zion's Herald.

* * *

The articles by John Koren on the drink question in The Atlantic Monthly last winter are now out in a volume with the title "Alcohol and Society." Dr. Eugene L. Fisk, reviewing the book in The Survey, charges that the author of "Alcohol and Society" has ignored the latest results of scientific experiment because his pro-alcohol plea would be ruined if he gave proper account of these new findings. "Either willful perversion of the evidence or inexcusable ignorance of the present state of scientific knowledge" is the accusation which the reviewer leaves for Koren to chew on. Dr. Fisk concludes: "The chief difference between Mr. Koren's book and the 1915 and 1916 Yearbooks of the United States Brewers' Association is the difference between octavo and duodecimo."

* * *

One large dairy in Denver shows an increase in business for the first four months of the year over the same months last year as follows: For January, \$4,000 increase; February, \$5,000; March, \$6,700; April, \$5,400. Proof that this is due to prohibition is found in the fact that the increase is not due to Park hill and Capital hill business, where the well-to-do residents could afford to buy milk at any time, but it is due to business in the poorer sections of the city. One route in the stockyards district shows an increased business of \$5 a day; one around the railroad shops an increase of \$6 a day; another in the Curtis-Larimer street section, an increase of \$8 a day. The driver in a retail route in which there had been forty-seven saloons thought they might as well take off his wagon when the town went dry, as most of his trade was for milk and buttermilk with these saloons. But, with the closing of the saloons and the opening of more lunch counters and soft drink places, the business of that route alone rose from \$38 to \$55 a day.

According to the state superintendent of the Anti-Saloon League of Colorado the largest laundry in Denver obtained 401 new family patrons in March alone, due to the fact that women who had previously done washing in order to support their families no longer had to do so. The saloons were closed.—The Continent.

* * *

The Railway Conditions.

The following reasons for the impending railroad strike are taken from the New York Christian Advocate. They were written by a member of a Christian Church.

I have seen nearly a quarter of a century of service in the employ of the railroad and twenty-two years as a trainman and conductor in freight service. It comprises the period of emerging from the time when the average life of a trainman was ten years, and flesh and blood were less expensive to the companies than equipment, to the present standard safety appliances. These conditions were brought about through the organized efforts of the men and common sense legislation; but not without every conceivable sort of opposition on the part of the railroads

I doubt if there is any class of labor where wages have been more discussed; and still the public in general have practically no idea of the life and conditions that go with these wages. It is important that the public should interest themselves along these lines as the conditions affect the efficiency of the service, and their own safety, and the common good.

Practically all the freight business (except local) is handled by crews in irregular service known to the profession by any one of the following synonyms: "First in First Out," "Rounders," "Pooled Crews," or "Chain Gang." Some few years ago this business, especially in the eastern section, was done by crews in regular service assigned to regular hours of labor, and covering the same routes, so that when going off duty they would know when they were going on again and where they would go. Working under these conditions many owned their own homes and lived quite respectably.

Gradually this way of doing business was eliminated because crews following the same route each day did not always have business enough to give the engine full tonnage. These crews have all been placed in what is known as irregular service, or call-service, and known by the different names as given above. By this way of doing business the men never know when they are going or where they are going until the call comes; and the companies can hold the freight until they have sufficient tonnage for one or two engines as they see fit. You will see by this that these great railroad systems are able to handle their freight business without even a cent of expense for labor except what is actually needed and used.

Any fluctuation in business is immediately borne by the men by simply delaying the call. It is little known by the public in general what hardship this system of call imposes upon the men and their families. The calling limits are usually one mile, but in cities before this system became effective many had settled in suburban districts farther away and have had to make some other arrangement, such as having telephones and in many cases where street car service ceases they go to their caboose on the last car and spend the night lest they miss a call. To miss a call is considered a serious offense and means discipline, and if repeated means discharge. The railroads have to enforce this rule rigidly in order to have the men where they can get them when they want them. The men are naturally restive as they resent being unable to use their own time, which the companies usurp without compensation, for the benefit of themselves and their families. The men being under pay only when in actual service feel that when business is good they must work to the limit of their endurance to make up for the dull periods. The Federal law allows men out less than sixteen hours, eight hours rest, and if out sixteen hours ten hours rest. Some portion of the eight hours is used in getting home, and if you eat or visit with your family or go up street, which is unusual, you have from four to five hours left for actual rest.

The companies when pressed with business call the men just as near the eight-hour limit as possible. This means their being on duty between one hundred and one hundred and ten hours a week. In dull seasons the men have time, but they are afraid to use it. It eats into the nervous system of the whole family to wait and wait for a call that does not come, and when it does come, look back and see how much you might have done could you have used the time to the pleasure and benefit of the whole family. I have a mother twenty-nine miles from my home and transportation to take me there, but under this system I seldom see her more than twice a year; and any desire to be neighborly or visit the sick is squelched completely by this system of call. This system has been the cause of much complaint from the men and finally resulted in a demand for the eight-hour day in the hope that it would shorten runs and bring about better working conditions.

In regard to time and one-half overtime: In a recent editorial in a Boston paper it was claimed that this was unfair, as it was known by all that the railroads had certain service to perform, and if it took extra hours the men should be willing to do it. The idea is this: The overtime rate is the same as the hourly rate for the first ten hours, and there is no incentive brought to bear on the companies to release the men from duty until the federal sixteen hour law becomes effective, which has brought about practically from fourteen to sixteen hour days on railroads in freight service. It is hoped that an extra compensation for overtime will result in the men being released after a reasonable day's work, and if necessary more men employed to do the work that is now being done in overtime work. At present the roads are paying laborers, shop-men and car repairers time and one-half for night and Sunday work. It does not seem unreasonable that train men should desire the same conditions.

The mileage pay is like this: One hundred miles or less, ten hours or less, at present constitutes a day. That is an average speed of ten miles per hour for ten hours. If the men had a run of one hundred miles or less and could average a speed of twelve and one-half miles per hour then it was possible to finish the day's work in eight hours. There was a time when this was the main effort of the men to average as high a rate of speed as possible, thus securing the bonus of ten hours' pay for eight hours' work, but the companies, failing to see that this method advanced their own and the public's business and kept the men in an energetic spirit, said No; we will add tonnage or work enough to these trains to keep the men on duty ten hours for ten hours' pay. The men when co-operating for themselves, in getting the companies' business over the road or in the several wage movements, have always been met with this retaliatory ploy, so that it does not seem to me hard to find (taking into

consideration the principles of sowing and reaping) why the railroads are continually bemoaning the lack of co-operation on the part of the men.

GENERAL.

The Continent tells of the return of a college graduate to his father's farm in Indiana.

There was a mortgage on the farm and his father was reaching the years when 200 acres seem a heavy load, so John decided to stay on the old place, seven miles out in the country.

The church half a mile away was almost dead; they had a Sunday School with an average attendance of fifteen, but no preaching service. John himself rode around the neighborhood, took a subscription and sent to a Christian college nearby and obtained a student to come out and preach every two weeks.

John played the cornet and his wife the piano, so they started an orchestra in the Sunday School.

With preaching and new life in the Sunday School the average attendance at the little country church has now come up to seventy-five. The Sunday School has doubled, tripled, quadrupled and then some, while the community hasn't grown at all.

Four miles from this church is another one. The two churches had split at the time of the civil war. John has been feeling his way in the community, and the time draws near when instead of two small country churches with no regular pastor one large community church with a settled minister will welcome these farmers and their young people; and this not only on Sunday but with its social rooms and club rooms on every night of the week they care to come. Life is going to be steadily better in that part of Indiana.

Will it not be by such consecrated laymen with vision and leadership rather than by high-priced experts on the country problem that the country church will truly come into her own?

Pastors of those churches in every denomination which have adopted the budget system have discovered that unless they give extra special attention to the matter there is a tendency to neglect the education of the congregation in the work of the various boards. Information given the people is likely not to be as complete as formerly when special sermons preceded the regular offerings for the different boards. The Presbyterian Church is circulating the schedule adopted by the Atlantic City Assembly giving the months in which it is suggested sermons be preached on the work of the boards. This list suggests that foreign missions be considered on a Sunday in January and April. February with its day of prayer for colleges is an appropriate month in which to speak of the College Board. For March is named Church Election and the every member canvass. In May is suggested a sermon on the Board of Publication and Sabbath School Work, while June and November are given to home missions. In July and August it is suggested that the missionary and benevolent work of the church as a whole be considered, and that country churches have the every member canvass. September is devoted to the board of Ministerial Relief and Sustentation and October to Education and Temperance boards. The Freedmen are given December. Adherence to this or any similar plan means that pastors in the course of a year will have covered all the work of the church. The congregation will be much better prepared than otherwise to give intelligently and to take a lively interest in all that concerns the church at large.—The Continent.

Dr. H. K. Carroll, the church statistician, now one of the secretaries of the Federal Council of the Churches of Christ in America, gives the following as the home expenses of five Protestant denominations for each net increase of one to its membership: Baptist, \$221; Methodist, \$328; Presbyterian, \$514; Protestant Episcopal, \$818; Congregationalist, \$1,587. The writer knows a man who about two years ago sent the small sum of \$50 to a missionary in India for the purpose of employing a native missionary worker. Ten months later he received word from the missionary that the native worker had sent for him to come and baptize, and that he just returned from baptizing ninety-three men and women as the direct result of that \$50 investment!

No More Moslem States

If one could stand on the top of the minaret of the great Azhar University Mosque and look eastward, westward, northward and southward over the Moslem world, and then remember its past history of thirteen centuries, nothing would so impress him as the vast changes in these lands which for all these centuries have been dominantly Moslem. Leaving out of account the spread of Islam in Africa and its extension in some parts of Asia, especially India and Malaysia, the map of the old Moslem world remains about the same. Islam was cradled in the desert and has for all these centuries dominated North Africa and the Near East, together with Persia and Central Asia. In 907 A. D. the bounds of the Caliphate included the whole of Turkestan, Persia, and Western India, and stretched from the confines of the Chinese Empire to farthest Morocco and included the whole of Spain. Well might the ruler of so vast a domain call himself Suliman the Magnificent.

Today the distribution of political power has utterly changed. Even before the present war the Turkish Caliphate included only thirteen millions out of the two hundred million Moslem world population. Great Britain's rule extended over ninety-five million Moslems, the Queen of Holland had under her protection thirty-five millions, while in Russia there were nine-

teen millions, and in the French colonies nearly sixteen million enjoyed the protection of this Christian power. With the exception of Afghanistan and Persia, both of which may now be considered buffer states, there are no independent Moslem rulers in the world. Where formerly doors were closed and the hope of even driving the plowshare into virgin soil was deferred by manifold obstacles, now these doors are nailed open, and three-fourths of the Moslem world may be said to be accessible to the colporteur, the preacher, the medical missionary, and the teacher. Everywhere there is seed-sowing; in many places there are signs of a coming harvest!—The Christian Herald.

Observations made over a period of four years in Northern factories where the "piece" system is in force have upset the notion that midwinter is the best time for hard work. The men do less work in January than in any other month; July and August rank next lowest. January doubtless brings a reaction from the high pressure of the holiday rush, but it also brings the coldest weather, when the workers seem to become as sluggish as in dog days. The best work of the year is done when the temperature averages about forty degrees and when there are daily changes of ten to fifteen degrees. The changeable weather of which we complain is an influence for increased efficiency.—Youth's Companion.

Roman Catholic missions in Japan 350 years ago were mercilessly suppressed with torture and even crucifixion, yet during the intervening centuries, traces of the old faith have survived underground in many places. Three years ago a young man studying in Tokyo was converted to Christ. When the news reached his elder brother, the head of the house, he was informed that he was cut off but would be permitted to visit home to say farewell for the last time. So he traveled home and found his brother irrevocable. Overcome with sorrow, he went to his room and engaged in prayer. Japanese houses have paper walls and the elder brother was in the next room. When the younger brother began to pray the Lord's prayer, the elder pushed into his room, and the following dialogue occurred:

"What are you saying?"

"I am praying the Lord's prayer."

"Where did you learn it?"

"It's the prayer all Christians say. We say it every Sunday at church."

To his surprise, the elder brother shut the door and in a hushed voice said that the father on his deathbed had taught him the prayer. He had further admonished him never to tell anybody that he knew it and to repeat it only when dying to his oldest son, who was to pass it down to his heir. He had also given him a box containing an old rosary and a copy of a Latin Testament. From the time of the persecutions, this family had kept these remains of the faith of Christ, without understanding their significance.—Record of Christian Work.

It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balanced so wonderfully in space—it may be that they just happened; it may be that by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never make a meat chopper.—"Finding God," September American.

The Catholic Ban on Dancing

A decree against dancing has been issued by the Pope. It appears in the official publication of the Vatican, as follows: "In the last century in the United States the custom sprang up of gathering Catholic families to balls which used to be protracted to a late hour at night by entertainments and other forms of amusement. The reason and cause given for this were that Catholics might get to know one another and become more intimately united in the bonds of love and charity. They who were used to preside over the gatherings were generally the heads of some pious work, not rarely the rectors or the parish priests of churches.

"But the ordinaries of the places, although they entertained no doubt of the upright purpose of those who promoted these dances, still, looking at the perils and losses caused by the growing custom, considered it their duty to forbid them; and therefore in Canon 190 of the Third Plenary Council of Baltimore they laid down as follows: 'We order also that priests will take care to remove entirely that abuse in which entertainments and balls are held for the purpose of promoting pious projects.'

"But as often happens in human things, what was very wisely and justly ordered in the beginning gradually commenced to fall into oblivion, and the use of balls again flourished and even spread into the neighboring Dominion of Canada.

"Knowing these things, the most eminent fathers of the Sacred Consistorial Congregation having consulted several ordinaries of these places, and having subjected the matter to deep study, concluded that the decision laid down by the Third Council of Baltimore must be obeyed, and with the approbation of Our Most Holy Father Benedict XV., Pope, they decreed that all priests, secular and regular, and other clerks are absolutely forbidden to promote or foster the said balls, even though if in aid of and in support of pious works,

or any other pious end; moreover, all clerks are forbidden to be present at these balls if they happen to be promoted by laymen. "This decree the Sovereign Pontiff ordered to become a part of public law and to be observed religiously by all, everything to the contrary notwithstanding."

No other decree issued from Rome has caused so much discussion, reports the New York "Sun." The opinion of some is that the effect on the Church finances through the suspension of a means employed in many quarters to raise money will be inappreciable, but in other directions the opinion is quite the contrary. It is said that in Chicago alone the edict will curtail the annual Church revenue by hundreds of thousands of dollars.

The Brooklyn Eagle compares the Catholic attitude with that of certain Protestant denominations, particularly the Methodists, who in their recent General Conference voted not to remove from the "Discipline" the express prohibition of dancing. The "Eagle" says:

"In an article in the 'Catholic Encyclopedia' (published in 1908) Dr. Charles L. Souvay, professor of Holy Scriptures and Hebrew at the Kendrick Seminary, St. Louis, treated the subject thus:

"As to social dancing, now so much in vogue, while in itself it is an indifferent act, moralists are inclined to place it under the ban on account of the various dangers associated with it. Undoubtedly old national dances, in which the performers stand apart, hardly, if at all, holding the partner's hand, fell under ethical censure scarcely more than any other kind of social intercourse. But, aside from the concomitants—place, late hours, décolleté, escorting, etc.—common to all such entertainments, round dances, although they may possibly be carried on with decorum and modesty, are regarded by moralists as fraught, by their very nature, with the greatest danger to morals."

The Eagle adds: "Incidentally, it may be noted that without the changing of a word this language might stand as the formulation of the thought of the Methodists and the Baptists, the most aggressive of Protestant denominations. Devotionalism, no matter how divergent in doctrine, has a certain solidarity in its views affecting conduct. The religion of the plumb-line is not a subject of argument."—The Christian Work.

After twenty-four years of pretty strenuous business life I have come to the conclusion that there are two subjects on which the average man will always talk—his own family and religion. Preachers who complain that men are not interested in religion either don't know how to talk to them, or they haven't ridden much in the smoking compartment of Pullmans. I have heard, in those little smoke-filled dungeons, discussions of whether there is a God, and what there is in life that is really worth a man's working for, discussions that would do credit to a theological seminary.—American Magazine.

Vacant Pulpits

Following is a list of vacant pulpits, or pulpits soon to be vacant, which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate:

BAPTIST.

Ashland, Ore.
First, Bangor, Maine.
Buckfield, Maine.
Albany Park, Chicago, Ill.
Farmington, Ill.
Free, Gardiner, Maine.
Second, Jackson, Tenn.
Bales Ave., Kansas City, Mo.
Logan, Iowa.
Mansfield, Mass.
Martinsville, Maine.
Immanuel, New Bedford, Mass.
Tenth Ave., Oakland, Cal.
Passumpsic, Vt.
Pemberton, N. J.
First, Prospect, Ohio.
Vermont St., Quincy, Ill.
Central Swedish, St. Paul, Minn.
Memorial, Temple, Texas.
First, Three Rivers, Mass.
Emmanuel, Toledo, Ohio.
Millis Memorial, Troy, N. Y.
West Guilford, Vt.

CONGREGATIONAL.

Blue Hill, Maine.
Bethany, Gloucester, Mass.
First, Greenfield, Mass.
Pilgrim, Madison, Wis.
First, Manchester, N. H.
Second, New London, Conn.
Plymouth, Salina, Kans.
Smyrna, N. Y.
Prospect Hill, Somerville, Mass.
North, Winchendon, Mass.

DISCIPLE.

First, Greeley, Colo.
South Geddes St., Syracuse, N. Y.
First, Turtle Creek, Pa.

LUTHERAN.

Grace, Allentown, Pa.
Bethlehem, Beloit, Wis.
Immanuel, Kingston, N. Y.
Zion, Sunbury, Pa.

PRESBYTERIAN.

Barneveld, Wis.
Beemerville, N. J.
German, Forreston Grove, Ill.
First, Oakland, Cal.
First, Olean, N. Y.
Reedsburg, Wis.
Valatie, N. Y.

CUMBERLAND PRESBYTERIAN.

First, Knoxville, Tenn.
Grace, Nashville, Tenn.

REFORMED IN U. S.

German, Holyoke, Mass.
St. Paul's, Youngstown, Ohio.

ATTENTION SUPERINTENDENTS—PASTORS.

The Lincoln-Lee Legion will furnish the Sunday Schools of the United States for World's Temperance Sunday, November 12, 1916, FREE and PREPAID, supplies for a pledge signing service.

They will consist of (1) an eight-page (6x9 inch) program containing new songs with the music; responsive service, giving the latest information regarding the progress of the battle for National Constitutional Prohibition, etc.; (2) duplicate Lincoln-Lee Legion pledge cards (3x9 inch) in two colors; (3) a Wall Roll, (17x28 inch) in two colors with spaces for 250 names; (4) a "wet" and "dry" chart (36x44 inch) giving two United States maps—one showing wet and dry territory in 1893, the other in 1916; (5) leaflets (3x6 inch) facsimile reproductions of the large chart.

Finally, to the FIRST 5,000 schools enlisting for the day will be given the picture (22x32 inch) printed in three colors, of Lincoln presenting his pledge at South Fork school house in 1846. This picture was painted by Arthur I. Keller. To the first 3,000 superintendents returning their acceptance cards will be given also the picture "Lincoln Pledging the Boy," if they do not already have it. Since 1911, three and a half million pledges have been signed in the Sunday Schools of America. NOW FOR ANOTHER MILLION IN A SINGLE DAY—November 12.

In order to print the vast quantities of supplies necessary, orders must be placed AT ONCE. Fill in and mail today the coupon below.

Date.....

To the Lincoln-Lee Legion,
National Headquarters,
Westerville, Ohio.

Please send me full information regarding your plan to furnish to the Sunday Schools of the United States, FREE AND PREPAID, supplies for a pledge signing service on World's Temperance Sunday, November 12, 1916.

Name.....

Post Office.....

St. or RFD.....State.....

Magazine Articles of Value to Ministers

The American Review of Reviews, September.

The Government and Good Roads, David F. Houston (Secretary of Agriculture).

The Danish West Indies; Keys to the Caribbean, T. Lothrop Stoddard.

The International Ice Patrol, P. T. McGrath.

The Man Who Comes Out, O. F. Lewis (General Secretary, Prison Association of New York).

The Atlantic Monthly, September, 35 cents.

Sing Sing—An Evolution, Frank Marshall White.

Goodness and Religion, Bernard Iddings Bell.

American Magazine, September, 15 cents.

Finding God in Millersville—.

Harper's Magazine, September, 35 cents.

Should Students Study, William T. Foster.

The Missionary Review of the World, September, 25 cents.

Advertising the Gospel in Japan, Albertus Pieters, D.D.

The Revenge of Love in Turkey, Rev. S. R. Harlow, Smyrna.

Record of Christian Work, September, 10 cents.

The Challenge on the Present World Situation, G. Sherwood Eddy.

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We sell direct to the user without salesmen, saving in this manner \$48.00, which is deducted from the catalog price.

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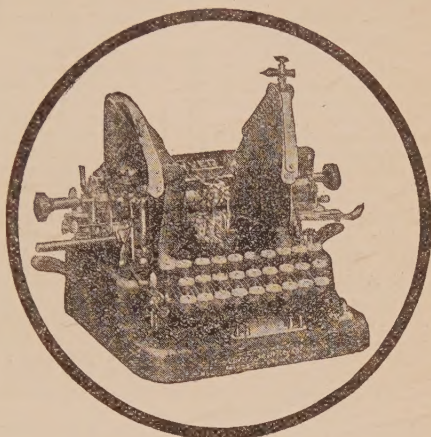
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Otherwise I agree to notify you within 5 days that I do not want it and will then repack it carefully and will hold it until I receive your shipping instructions, which I will follow promptly.

Name.....

Address.....

(344)

GENERAL INDEX—OCTOBER

All matter not numbered as an illustration is indexed herewith

	Page.		Page.		Page.
"After service" Bible class.	39	Efficiency methods in		Nature portrayed to chil-	
Apologizing for faith	34	church finance	36	dren	50
Athenian oath	47	Enemy of "no good" busi-	72	Objections to Bible reading	
Best of Recent Sermons.	67	ness (Children)—Carr	72	in schools considered—	
Bible class invitation	40	Every member canvass.	37	Crafts	27
Bible class plans	38-41	Expectation, spirit of—		Parish map	43
Bible reading in schools—		—Stevenson	71	Peace, bequest of—Jowett.	63
Crafts	27	Fellowship canvass	40	Prayer Meeting Depart-	
Bible revivals	74	"Go tell"	30	ment	45
Boys in church, how get.	41	God's nominees—Whaling.	77	Prison, or reform. Sunday.	63
Budget, essentials in secur-		Good-citizenship day	59	Probation, advantage of	24
ing	44	Gulf streams and sharks—		Program for churches, Mass.	41
Budget, one	35	Crafts	32	Prohibition prayer meeting	36
Building of the nation	25	Harvest day	41	Religious Review of Re-	
Calendar suggestion.	36, 43, 44	Homiletic Department	67	views	79
Children's sermon	76	Homiletic Year	59	Sabbath observance	50
Church building function.	34	Hope of the church	84	Sermons that drew crowd.	42
Church finance plans.	35, 36	If I were a pastor	31	Snappy talks—Bowers	58
Church night plan	43	Illustrations from Life—		Speech, how prepare	49
Church paper, article for.	43	Zimmerman	54	Steps of good man—Kemp	73
Citizens of new civilization		Illustrations, Literary		Suffering, ennobled by—	
—King	19	—Graham	51	Cadman	75
Coal bill paid at once, how	37	Illustrative Department	51	Temperance facts	79
Conquerors, more than—		"Ingathering day"	42	Temptation—a psycholog-	
Burrell	67	Magazine Articles of Value		ical study—Drummond	29
Dancing, Catholic ban on.	81	to Ministers	82	"Throw out the life-line"	49
Debate subjects for young		Men's Bible class at work.	40	Trudeau, story of	33
men	39	Methods of Church Work.	35	Unusual	34
Dream come true	33	Minister's Bible class	38	Wedding ceremony, 20th	
		Money raising plan	37	century	43

ILLUSTRATION INDEX

First figures below refer to illustration numbers; second to page numbers.

	No. Page.		No. Page.		No. Page.
Approved life	16-55	Good-citizenship day ob-		Prison, mission of	71-69
Ballot, using	45-62	servance	39-60	Prison reform	68-65
Battle-song for new year	5-51	Good-citizenship day pro-		Prisoners or patients	60-64
Boy hero	29-57	gram	38-60	Prisoners, preaching to.	34b-58
Changed life, power of.	25-56	Good-citizenship, theme		Probation	64-65
Character as asset	33-58	of	37-60	Probation, value of	65-65
Character, foundation of	18-55	Good name, value of	27-56	Rejoice greatly	2-51
Character, impregnable		Gossip, law against	19-55	Religion in business	15-55
wall of	13-54	Helping hands of Christ	10-53	Revenue, only for	67-65
Cheerful spirit	14-55	Heroes of brotherhood.	7-52	Selling his vote and his	
Child and the prisoner.	70-66	Honor, delayed	22-56	soul	48-62
Christian and ballot	46-62	Importance of one vote.	43-61	Song, power of	23-56
Christian vote	57-63	Important fact	61-64	Spiritual dangers	24-56
Church leader in prison		Kindness, power of	21-56	Statesman, the	51-62
reform	58-64	Kindness vs. obedience.	28-57	Streets to churches	8-52
Church's duty to pris-		Light of life	62-64	Super-sensitive	6-52
oner	69-66	Lost	31-57	Temptations, removing	30-57
Citizen, bad	47-62	Machine politics	56-63	Texts and themes	35-59, 59-64
Consecration to duty.	12-54	Magic stone	9-52	Three hills	4-51
Covetousness	34-58	Menace of magnitude	52-63	Vote is voice	42-61
Democracy, instrument of	40-60	Neglect, penalty of	20-55	Vote, importance of one	43-61
Disappointed, not	3-51	Next thing to it	34a-58	Vote sacred trust	55-63
Divine election	41-61	Patriotism calls to polls	53-63	Voters ordained of God	54-53
Duty, flash of	32-57	Patriotism more than		Voting	44-62
Fee system iniquities	63-65	cheering flag	36-59	Wanted: a friend	11-54
Forgiveness	17-55	Prayer	1-61	Weapon of attack and	
Fundamental distinction	66-65	Prayer for others	26-56	armor of defence	50-62
				"Working" others	49-62

SCRIPTURE INDEX

First figures below refer to illustration numbers; second to page numbers.

Ex. 18:21	-77	Matt. 12:34	14-55	Rem. 8:37	-677
Josh. 7:5	34a-58	Matt. 13:44, 45	-45	Rom. 10:12-21	1-511
Ezra 1:10	-47	Matt. 18:6	30-57	Rom. 12:11	15-55
Psa. 37:23	-73	Matt. 22:15-22	-46	Rom. 12:19-21	21-56
Psa. 39:3	20-55	Matt. 25:14-30	-45	Rom. 14:13	30-57
Psa. 73:2	24-56	Matt. 25:20-25	-47	Rom. 15:30	26-56
Psa. 101:6	19-55	Matt. 25:21	16-55	2 Cor. 3:2-3	25-56
Psa. 107:23-30	-48	Mark 13:9	-19	2 Cor. 7:31	16-55
Psa. 120:3-4	19-55	Luke 1:80	13-54	Gal. 6:12	34a-58
Prov. 1:18	19-55	Luke 2:49	15-55	Eph. 3:17	18-55
Prov. 12:10	28-57	Luke 6:37	17-55	Phil. 1:20	-711
Prov. 14:12	24-56	Luke 9:25	-45	Col. 1:24	-755
Prov. 22:1	13-54, 27-56,	Luke 10:34	21-56	Col. 2:3	12-54
Prov. 25:32	21-56	Luke 12:15	34-58	Col. 2:17	18-55
Isa. 11:6	29-57	Luke 12:16-21	-45	1 Thess. 5:22	24-56
Isa. 57:14	30-57	Luke 15:1-10	31-57	1 Tim. 2:1	26-56
Jer. 6:20	31-57	Luke 15:30	19-55	1 Tim. 4:14	20-55
Ezek. 44:12	30-57	Luke 19:12-26	-45	1 Tim. 5:13	19-55
Matt. 3:17	16-55	Luke 19:13	32-57	1 Tim. 6:10	34-58
Matt. 5:16	26-56	John 3:3	25-56	2 Tim. 2:15	16-55
Matt. 6:12	17-55	John 4:29	12-54	2 Tim. 4:16	34a-58
Matt. 6:33	-76	John 14:27	-69	Philemon 22	26-56
Matt. 7:24	18-55	Acts 4:13	25-56	Heb. 2:3	20-55
Matt. 9:36	28-57	Acts 4:20	14-55	1 John 1:9	17-56
Matt. 11:26	17-55	Rom. 1:9	26-56	1 John 2:17	23-57